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THE GREAT WHITE CHIEF

THE VALLEY OF THE BLUE MOON

COMPILED BY

MOTHER MARY

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DEDICATED TO

ECHA TAH ECHA NAH

The Great White Chief from whose Archives this Manuscript has come and to

BELOVED JOHN,

Awaiting the fulfillment of his Mission.

FOREWORD

The time has arrived when the knowledge of our material world will give way to an ushering in of the Spiritual World that will bring enlightenment to all those who desire sincerely to know the truth about all things in order for truth to grow and become manifested within each and every soul upon this earth. I, Mother Mary, believing that man was created by the Great Spirit out of love and nature, was placed by the Creator in man's pathway to chastise man when he becomes disobedient or to reward him with abundance when he learns to become a true Son of God.

The problems of food, shelter and longevity are more conscientiously felt by those persons who have tasted the bitter cup of life than by those residing in more mechanized surroundings. This, however, I believe is a blessing in disguise, for those who live simple, thoughtful lives do not have to unlearn so many things in order to reap the Creator's abundance in nature's storehouse. I, Mother Mary, feel that many dangerous misconceptions, such as in the misguided use of true knowledge for purposes of aggression, are hampering man's current efforts to master space. Unless a definite change is

made before it is too late, nature will carry out its God-given mission and destroy mankind. If, on the other hand, man realizes that he is the receiver of knowledge, nature will provide sufficient for all the needs of mankind, with a wealth of leisure and abundance beyond the concept of mortal man.

Therefore, to accomplish this most desirable state of affairs, it will be necessary to combine actively the relearning of ancient laws under the guidance of the truly Holy and Wise Ones. The Bridge of Brotherhood can be built only with the stones of true faith, love and patience of selfless individuals with the Holy Wise Ones whom the Great Spirit chooses. When man has learned from bitter experiences that moderation in all things is desirable and he tempers his own desires in the oil of compassion for his fellow man, then truly has the seed fallen upon fertile soil.

The seed of the Father's love was planted in the mind of man when he was created. It needed only tears of compassion for his fellow man to fertilize, cause germination and bear the fruit of understanding of the source of all wherein man becomes in truth one with all and all with one. As it is quoted in all of the Sacred Teachings throughout the world, our Heavenly Father asks that all those who seek him must be honest with themselves, setting aside worldly experiences, humbly asking within themselves for the Father's guidance and becoming, thereby, as a little child. Many nations have achieved a measure of greatness and then declined because they had forgotten the importance of true spiritual wisdom and the showing of proper respect for those rare individuals who were and are blessed by our Creator to act as the receivers of it.

That is the reason why the truly Holy Men have been hesitant in showing themselves, for they cannot force knowledge upon individuals or governments. They can offer it only under circumstances that would tend to guarantee its perfect use for the true betterment of mankind. They will not be a party to special favors for the individual or nation wherein advantage is sought or implied. Mankind should function as one family with duties assigned and responsibilities equally shared before true spiritual progress is possible. Only then will man have the opportunity of learning the true history of civilization and also what is necessary to manifest the Father's abundance in effectually solving the problems facing each nation and individual today.

I, Mother Mary, have the following special message for the mothers of the world; "Are you not the Temples consecrated for the ultimate perfection of all humanity? Dedicate yourselves truly with love and understanding that the Rays of All-abiding Love may be emanated. Pray, listening carefully for guidance and the way will be made as clear as crystal---"; Brothers, it is my wish to serve, if only in a small way, realizing that the Creator of all bringing his lost children together so that He can improve them in order to make one true, harmonious family on this earth; and to accomplish that objective He will cause all of His worlds to serve each other. Did He not create them from one substance?

Through an Indian this manuscript reached my possession. I feel it is truth and in my way of believing serving unattached waiting for guidance from the Great Spirit of all good. Amen, Amen, Amen!

To change any of the wording of this manuscript would lose its true mission therefore it is left just as it was written and if Echa Tah Echa Nah, The Great White Chief, deems it necessary in the near future where I can serve in this way I am ready. In publishing this book the author's purpose is to tell of his experiences, wording the text just as it is found in the manuscript leaving some things out as intuitive guidance directs through a feeling that comes over my entire being.

-Mother Mary

Read By EACHATA EACHA NA
THE MIGHTY AND WISE ONE
FROM THE SACRED RECORDS
---1925---

"Mortals of this Star.. I was sent to save from ruin. I come before you, from Him, to teach. For I am sent to live your lives, suffer your sorrows, weep your tears and die your deaths. For through Me shall reach Him. For I shall demand thy Love and true belief, and through Him, you My Father, shall you attain Immortal Life.

The thirty-second Eacha Ta Eacha Na since the first one. This title has passed from father to son in true patriarchal order. "Blessed are the pure in heart for they shall seek the pure in heart; blessed are the pure in mind for they shall seek the pure in mind. For those that are pure in heart and pure in mind shall see the light and they shall see their God."

"And He shall call those, one by one, who have labored for Him on earth to bring the righteous ones to Him and He shall say unto them "Lay thy burdens down at my feet and live with me forever more."

And He said unto the Eacha Ta Eacha Na of that time:

"As I visited My other sheep of other folds and taught them the works of My father, I am come here among ye to teach you as I have taught them. And I give unto you these commandments and laws and you shall teach them to your people; and ye shall have records made in writings of my laws and commandments. And there shall come a time when the written laws and commandments shall be taken to others, but in your own minds and in your hearts shall you always remember my laws and commandments and you and your people and they and their people, through many generation, shall live and abide by the laws I have given unto them"

And written laws that you shall make shall be taken forth and given to others and they shall keep it and they shall live and abide by it. Then there shall be war and destruction among them and I shall command that it shall be lost unto them for many generations. It will be resurrected and restored and unto him I will give the power to completely restore and revive all laws and commandments of My Father. And he and others whom he has taught shall go forth and teach the laws and commandments that I have given you. And they shall retain it and hold it.... and they shall fall away from the teachings and the commandments I have caused to be restored to them and I shall take from them the power that I have given unto them and I will return it back unto you whom I have given it to first. And in many generation to come, he, who in my blood line succeeds you, will retain all powers; and he shall go forth and he shall find one upon whom he shall restore the power, and together they shall resurrect and restore all my commandments, teachings that I have given you from the beginning.

THE. TEACHINGS OF CHRIST AS READ
BY THE WHITE CHIEF FROM
THE SACRED RECORDS

"I am the Way and I am the resurrection. For they who believe in me and my Father, shall have everlasting life! And in my Father's Kingdom you shall find thy companions who are beyond all imagination, fair and faithful, who have lived on earth of clay. But by their belief in me and the Father, have their spirits entered into the Kingdom of Heaven.

If love and faith abide in your then you shall seek me. And if you seek me, you shall find what you have sought. For if you come unto me first. I shall come unto you and then shall you rejoice. For it is the promise of my Father, if you seek Me

first, then greater joys and blessings shall be added unto you; and you shall have a place in my Father's home. And by your faith in Him through me, shall you dwell with him forever more. But you must believe in Me first.

And He said unto them:

Behold, the mysteries of the universe I give and leave to those who, have undying faith in me and my Father's works. To the faithful ones I leave the answers to some of the mysteries of the universe, the cosmic forces and all great wonders I and my father alone possess. Nay, not all of them, for they are beyond the imagination of the most great teachers and pupils. But to those who are worthy, I shall permit them to see beyond the outer door.. the majestic, ever-working intelligence of my father and me.

To the Chaldeans, Cuthic, Egyptians, Persians, Samaritans, Cannanites, Arabians, Assyrians, Israelites, Tibetans, they who have been faithful and followed my teachings, shall have the glory in knowledge of the ever-revolving forces and power of the unknown universe which is the center from which all things have been born. They shall be my teachers and leaders through all time and from among them I shall send among the people of the earth, Prophets of my choosing to carry on the work of My Father and me.

Before my coming there shall be desolation in the east, and there shall be desolation in the west. And from the four corners of the earth they shall come to build the Temple. And it shall be a temple within four walls: and a city shall be build within four walls and it shall be called the New Jerusalem. Yea, and before my coming and ever-moving teaching of my father's works must go on until my coming. And I shall enter the New Jerusalem and I shall be riding upon a she ass and a young one shall walk by her side; for I shall enter the New Jerusalem as I entered the first Jerusalem. And Michael the Archangel shall come first. as he was at Adam-Ondi-Ahman. And others who have been faithful and gave forth my father's commandments, shall enter into Jerusalem. And there shall be twelve and John the beloved shall sit upon my right, as in the days of yore. And there shall be six upon my right and six upon my left. And there shall we dwell in the New Jerusalem and in the House of My Father forever and ever.

And after this world has spend itself out in its mad orgy of greed, sin, hate and evil, then shall the earth stop shaking and all shall be quiet and peaceful again. Then shall we go forth from our city and bring our records, which we have faithfully kept. And to those who are living, We shall teach unto them our way of brotherly love and kindness which He brought and taught us so many years ago. No more sin, hate, scorn or greed. But we shall again live in peace and harmony and love as we have lived for so long a time in the valley of the Blue Moon.

For was He not born as a baby, grew and lived among men, taught them how to suffer, how to live and how to worship and pray; was crucified and died; was resurrected and then returned to the Father in Heaven, His mission on earth completed? But man's mission to the Father, through Him, shall never be completed. For as there is a rise and fall, so shall man's worship to Him and the Father be. For it shall go on and be as timeless as all eternity. For He, the Son of God, was and is the Savior of Earth. And it shall be that in the last days a generation as in the time of Noah. It shall be that the earth shall give forth the commandments that are the work of the scribes. Yes, the work of one whom I entrusted. And it shall be...they shall not be brought forth until one whom I speak unto. And it shall be known many of My works shall be placed in the earth and shall come forth in times of distress. And it shall be...they will give forth light as a star in the black night. And it shall be known to all who believe in My commandments... that they shall know the writings of Mine scribes in My name. For years has the battle raged among them to the north and the south, and the east and the west. And it has been as the Pharisees and the Egyptians, the fair skin and the dark skin. And it shall be they shall destroy themselves. And the prophets shall tell the scribes and the scribes shall write and they shall be placed in the earth; and in the later days shall they come forth. Yea in the times of distress. And it shall be...One shall, by the power given by the creator, shall tell of this...as it was written by the scribe. And it shall be. All his but few be his enemy. And it shall be told as I tell now of our lineage and of our coming over the wall as a growing vine.

After the earthly destructions and the cleansing of the earth, then shall the great, Holy Temple at New Jerusalem be built. After the Temple is done and the Holy City started, then shall I come to earth again. And Michael the Archangel-- Abraham--Isaac--Isaiah--John the beloved-- and all the Prophets of old and all the Prophets of new. I shall say: "Why did ye not hearken and heed to the Prophets, for I sent them... and my Father sent them to spake unto you.

Listen, my son, and remember well
what I read to you-----

"And on the last day He called His disciples to Him and said: What ask you of me.... before I return to My Father in Heaven?" And they looked at Him and then at one another. And then did one say....."Master, my desire is to teach your commandments and return to you..with your Father; And others did say the same. After granting them their wants He spake to John and did say---"John, you who have sat upon my right, why do you not speak?" And John did say-- "Master, you have granted the wishes of my brothers; my wish and my desire from you is to forever, or until you return again, as Thou hast promised,..... to teach the words of Thy commandments and of your Father." And He called John from the others, and did say: "O John, My Beloved, You who are unselfish, and who desire to teach the commandments of Me and My Father,... .. your desire I shall grant in the Name of My Father. You shall remain upon the earth and you shall feel not the sting of death; O John, My Beloved, I place upon you in the name of My Father, the power to carry on His commandments in my name, after I have returned to My place in My Father's Kingdom. And I give unto you all My powers on earth but not in heaven; and I command you shall be over all whom I have left on earth who follow all my commandments and teachings." And John did kneel before Him and He did place His hands upon John's head and did bless him and did say-----"John, My Beloved, you shall go to all the corners of the earth and you shall be in command until I return to earth again."

Then He did call them all together and to one He did say--"You shall go to Tirza," and He said to another, "You shall go to Israel." And to another, "You shall go to Joffa;" and to another, "You shall go to Smyrna." To another He said, "You shall go into Egypt;" to another He said, "You shall go to Damascas;" and He said unto Paul, "You shall go to Greece." And to the remaining ones He said: "You shall remain in Jerusalem and you shall teach my people. Ye all shall hearken to the words of John, the Beloved, whom I leave in command until I return again." And Paul did say, "By what sign will we know of your coming again?" and He said unto them: "Hearken unto My words I will return again like a thief in the night; not even the angels in heaven know of my coming. I know not myself, only My Father in heaven knows." Then He called them and did pray unto His Father and said unto them, as a cloud of fire surrounded Him: "I leave you in peace and I returneth unto my Father, for my mission here is fulfilled." And then did He ascend.

THE TEACHINGS OF CHRIST....

FROM THE RECORDS OF EACHATA EACHA NA

For unto all men I give this great Knowledge...to know that within them, they possess patience and tolerance. And those that seek to cause their patience and tolerance to grow, shall also seek Me, for I am patience and tolerance also; and those who by their right: of force shall cause their patience and tolerance to grow... shall become Masters; and they shall attain the highest goals and they shall teach the scholar, that which I have willed unto them, shall also become Masters. But those who seek not my unbounded limits of patience and tolerance, shall go back to the bottomless pit, where not but ignorance and vice rule. Seek ye the unbounded that I have willed unto you, and your reward shall be a place in my Father's realm. For by attaining greater patience and tolerance, ye shall never break my commandments and laws. For they are the foundation of all my teachings. For what greater joys and happiness can man know, by his patient and tolerant teaching of my words and the commandments of my Father. For those that know not of patience and tolerance know not of my Father and Me."

NAMES OF THE SCRIBES FOR CHRIST IN THE EASTERN WORLD

Arabia.....ABDOLLA
ABDUL....HIS BROTHER

SHULALLA...WIFE

(They owned Hammamma, the white steed who sought the companionship of the humble ass upon which Christ rode)

TURKEY.....KASHMA PAL

INDIA.....SMAI EOGISS SOKOHN

TIBET.....KANGIAS SAN

PERSIA.....ABDU SNA KANDIS

EGYPT.....FAUD FAROK CHEE KOPT

(9 MEASURES....BABY

2 " 4 m.)

EACHATA EACHA NA THE MIGHTY AND WISE ONE, TO HIS ADOPTED SON

-----1936-----

(Released to give comfort to those who need help and light in time of distress)

When darkness surrounds you and your heart is heavy, your mind is weary and by your own power you see no relief for the great worry which surrounds you then you shall seek the one you love most and who is nearest to you, and together you shall kneel and ask Him to help you to conquer all fear and strengthen you. For He is willing to help you if you ask, and He will carry you through all darkness into the light again.

(As he spoke, he placed his hands on his son's shoulders and looked deep into his eyes.)

WORDS OF EACHATA EACHANA

MAY MY THOUGHTS THAT ARE WITHIN ME, BE LIKE SUNLIGHT ABOVE ME. MAY THE SONG THAT'S IN MY HEART BE LIKE BIRDS AND WINDS AROUND ME. MAY HE ALWAYS SMILE UPON ME FOR THE DEEDS I DO EACH DAY. MAY THE LIGHT HE GAVE WITHIN ME BRIGHTEN UP THE DARKENED WAY; MAY THE LIGHT WITHIN MY SPIRIT BE LIKE SUNSHINE EVERY DAY.

CHRIST'S VISIT TO THE CHIGARAGUANS AS RECORDED BY THE SCRIBE OF THAT TIME AND READ BY EACHATA EACHA NA

And then did they lift their faces and lo, they heard Him say: "I come among you to teach the Laws and Commandments

of my Father. Seek ye happiness and reace or seek ye darkness and ignorance? To other sheep as ye are, but not of the same fold, My Father's words and Commandments have brought greater light and understanding."

Then did He show them His hands and feet. And did tell them of His dying and resurrection. Then He bade Eachata Eacha Na and his council to go to the Sacred Temple. And then did they hear Him pray to His Father in heaven. And then did they come before the people and long after the moon had risen, did they hear Him preach; and then did the people bow their heads in reverence. And as He told them of the Glories in Heaven and of His life after death,--then did the people feel His power and inspiration and then did they worship Him.

And Eachata Eacha Na (of that time) did say to the people: You shall hearken unto His words and teaching. And shall you, my people, always live and abide by them. And then did the people promise. And He did live among them for many days, and He did preach His laws and commandments,--and He did cause His laws and commandments,--and He did cause His laws and commandments to be written on metal plates. And before He left in a great, blinding light that surrounded Him, He promised the people of Eachata Eacha Na, if they would live the laws and commandments as he had taught them and never fall from them (the teachings) "Someday, I will return and dwell with you again." For now I leave you in peace and comfort. But I shall be with you at all times, now and forever." And after He had blest them all, did He leave, in a blinding light that none could look upon.

AZTECA

FIRST LANGUAGE AND THE LAST LANGUAGE

THE WORD AZTECA COMPOSED OF

A – FIRST LETTER IN THE ALPHABET

ALPHA

Z – LAST LETTER IN ALPHABET

T – SEVENTH FROM LAST

& 7 CYCLES

E – EARTH....ALL PERTAINING TO IT

C – CREATOR

A – ALL THINGS

AZTECAS DIALECT

(Reformed Egyptian)

CHEXA MIYE KUCULCAN

(In the beginning was God)

COPAN KOBAN KEN

(Father Son Holy Ghost)

KEEZA COATL

(Jesus Christ)

The Twelve Apostles...Disciples in the old world

KANAB XAIM TEKA

Judas Simon Thomas

CHAMA JEHU ZOLTE

James John Phillip

MATAZE PETOPL ZACTA

Matthew Peter Luke

QUITZA KOBAN UBENAZA

Stephan Mark Bartholomew

ABA KANA TIA SEEZ CHEOP ZATA

(Immortals)

The Four Directions

Na Sa

North

Ah Sa

East

Ka Sa

West

Soe Ba

South

UNIVERSAL ADAMIC LANGUAGE PURE

ELI.....CREATOR.....GOD

----PRAYERS----

-1-Alle' Alle' kya alezium.....

-2-Ayle Ayle Eli Eli

-3-Mena Mena tea mya.....

-4-Kya Ko shorehum

-5-Ko-shma ayle Eli.....

GREEK

-1-Lama Lama Eli Eli.....

-2-Alpha Omega Eli Eli

-3-Kama Beta Kappa Mu.....

-4-Lama Delta Lama Eli

EACHATA EACHA NA READ FROM THE GREEK SACRED RECORDS

Hear me and hear ye, for I am the alpha and the Omega;

I was there in the beginning and I shall be there at the ending;

And I shall be there at the beginning again,

And then there shall be no ending;

For I am the Alpha and the Omega.

God's Words.....

For I have spoken.....it is finished.

He (the White Chief) closed the large, white book, tied the buckskin strings, held his hands on it, reached for his pitch torch and doused it out, looked out and up into the moon.

ONANDAGUS

AND ONANDAGUS, WHO WAS ONCE YOUR LEADER, SHALL BE RESURRECTED AND YOU, MY PEOPLE, SHALL FOLLOW HIM....FOR HE SHALL LEAD YOU AND BE YOUR CHAMPION, IN THE LAST DAYS WHEN YOU MEET AND FACE GOG AND MAGOG.

(Onandagus, Prophet, Colonizer, Warrior and Leader was sent into the north country from the land of the Chigaragans long ago to colonize and establish his people. The Prophet Joseph Smith tells of Onandagus having charge of the Nephite warriors from the Rocky Mountains to the east sea and took part in the last great struggle when the Nephites were destroyed.)

(In the state of New York live the Onandagus Indians on their reservation near Cayuga. There is also Onandagus lake and a cave.) The Confederacy of the Iroquois consists of Seneca-Onidah-Mohak-Cayuga-Onandagus.

SACRED RECORDS AND PROPHECIES

Continued from the sacred records and prophecies....And the legions of all crusaders shall be called; and four and twenty shall be led by Him. And the four and twenty shall be: Adam-Noah-Moses-Abraham- Elijah- John-Twelve Disciples-Three Living Prophets, who shall never die, One Prophet-Onandagus,- Eachata Each-Na,-Old Man of the Mountain. And their banners shall bear the Sign of the Cross; for the light from the Cross shall obliterate all darkness from the World and the Sign of the Cross shall lead the way into the New World of everlasting Peace and Eternity.

PASS WORDS

ROS-TO-NA-ZA.....CHIMA SU.....TIBET

ELPHA PHI.....CRETANS.....CRETE

PHALAN-O-POLIUS.....CRETE

ALPHA CHI OMEGA.....MACEDONIEA -
GREECE (PAUL'S PASSWORD)

FARDIS-FORKANS-BEL-RA-.....EGYPT

MENA MENA TEKEL PERESSE... ..

MEDES, XERXES, PERSES, PERSIA

The ancient passwords to the Christian Churches of Christ's time that are used up to this day in the countries whose names appear above.

From parchments of old world history in the possession of Eachata EachNa, Mighty and Wise One.

EACHATA EACHA-NA SPEAKING TO FRIENDS, STUDENTS, PULILS AND TEACHERS:

Take heed of this warning---Foster thine own soul, for in thy own hands lies thy fate and destiny For, is there among you, a man, a woman or a child, who dares come forth and say, "There is no need of Prayer."

When you have slept the brief sleep of death, when your spirit shall leave your temple of clay forever, and you shall step off into eternity, you shall find yourself in a land of glorious opportunities and joys which await you forever. And through all aeons, flowers, rare and imperishable, shall bloom for you; birds of exquisite form and beauty shall sing for you. Angels shall be your companions; for there shall you love and there shall you be loved. There it shall be a pleasure to want and in wanting, it shall be a pleasure to ask. For no favors shall be too great or too small in that vast sphere of eternal happiness. For granting thy wishes shall be His greatest pleasure, for none shall be too small or too great, and none shall ever be displeasing to Him.

The Great White Chief..... The Mighty and Wise One..Speaking to His Adopted Son.

And, My Son, after the destructions of the earth have ceased and the skies are blue again, then shall I go forth among the people to seek one to carry my work on with me. For many days shall I look and then I shall see him. Though he speaks not as I do, he shall know me and I will recognize him also. Then shall I bestow the Blessings upon him. And Chichi-Suma shall be on my left and you shall be on my right. And together we shall place our hands upon his head; and I shall speak and Chichi-Suma shall speak and you shall speak also. And then we shall go forth together to reclaim the lost cause and restore unto the people all teachings and laws and commandments; for they shall start at the ending and shall also start at the beginning. For then all evils and wickedness will be past and a new world shall begin. Then he who we have blessed shall bless two others: and one shall be on his right, one shall be on his left. And they shall go forth among the people—His people. And Chichi-Suma shall stay on my left and you will stay on my right, and we shall go to the east. And there shall we find the Great Temple within the wall; and there shall we stay and teach. And we shall receive many others to teach. Yes, many others. And they shall go forth and teach until four generations have passed and then shall we enter into a new beginning. For all then shall be past, and a new world shall be born.

I have spoken...It is finished.

Hear well as I speak, my son. For you shall be the voice and you shall speak to them as I read to you. For what I read, you know not and only as I read and say to you, my son, so shall you be my voice. And soon you will receive the light so as you read so can you speak. But you must pray for wisdom and light.

I have spoken...It is done.

Eachata-Eacha-Na

FROM THE SACRED RECORDS

A STONE BROKEN

HISTORY AND LINEAGE TO BE REVEALED

Maya-----AZTEC-----TOLTEC-----MIZTEX-----

Emperor sent three Aztec Priests with followers to colonize cities in the north. The names of the Priests were as follows:

Hopiapiana-----whose descendents are the

Hopi Tribe

Navanavia-----whose descendents are the
Navajo Tribe
Zunazeani-----whose descendents are the
Zuni Tribe

The Hopis are of the lineage of Judah. The Zunis are of the lineage of the Lamanites. The Chigaragus of Mexico are of the Levites.

Three of the parts of the broken stone are known. When the fourth part is brought, the four parts will be fitted together and form the Square or Round stone, which will then reveal the history and lineage of the Indians.

THE WHITE CHIEFTHE MIGHTY AND WISE ONE... TO HIS ADOPTED SON

Remember, my son, remember well. Many people whose minds are in darkness and are false believers, will seek to cause you many troubles, if you heed not to their words. But deceive them not. Let them deceive you not. But to their words and pleadings—hearken not to them. Let their voices fall upon deafened ears; for their tongues shall speak many lies and falsehoods and their writings will be a s poison on you. Those whom you love and they who love you, shall doubt you also. For those who do not believe as you believe and you follow not their beliefs,-they shall seek to destroy you. But, my son, you shall find the new ones and seek not the old ones. But to the new ones, you shall feed their hungry hearts and minds as I have filled your heart and mind. But remember, the ones whose minds are in darkness, and are false believers, you shall shun them. Let them seek you not.

There shall be a space of time when all that I have read to you and said to you you shall not remember. Bnt it shall return to your mind and to the one who is nearest and dearest to you. Those who have placed their fate, their future, their happiness, sorrows and joys in your care you shall tell them all things which I have read and said unto you, as they return to your memory. For they are a part of you and you cannot deny a part of you the knowledge which you alone possess. But never shall the memory of my words to you be lost to you forever. For I place within your mind these teachings and they shall be given to the one whom you love and whom you trust. But they shall not be given to the world until the time of the beginning of the end shall approach. And then they who are worthy shall know of them, also.

I have spoken---It is finished.

PERU

Peru is a true land of mystery. Locked within her mountain fastnesses are secrets that all the world desires knowledge of. What race of people first inhabited this fabulous county, were people of this earth or were they from another world? Those who first planned the cities of Cuzco Chan Chan, and Machu Picchu were, no doubt, master engineers building engineering feat that have never been duplicated to this day, but are found abundantly throughout this country. Many of these buildings are found in the most inaccessible parts of the country, bringing forth the question, why were the cities build in these location? What instruments or tools did these people use to cut the huge blocks of granite-like stone? What means of transportation were used to move blocks of stone weighing as much as three hundred tons each, over a distance of several miles? What form of leverage power was used to raise them to the height of two hundred feet and more? Modern scientists today have no answer.

For how many centuries before the birth of Christ did these people flourish? It has been proven that the Kapoc-Muroc People were at the height of their civilization fifteen-thousand-five-hundred years before the birth of Christ, but who were there before the Kapoc-Muroc?

The legends of the people have been proven, that Peru has been blessed by being inhabited throughout the ages by the most highly intellectual people in the world. The architects, planners, pottery workers, farmers and all other kinds of craftsmen have been endowed with an almost superhuman understanding of their art that makes it possible to create objects that no others in the world can even understand, much less duplicate.

LAKE TITICACA

As the sun slowly crept over the horizon and the rose tinted mist gently faded, disclosing a sky of turquoise blue beneath which shimmered the deeper blue waters of Lake Titicaca, then was the dawning of the Day before Yesterday. On a rocky point overlooking the lake, sat two windswept Indian boys enthralled in the beauty which lay before them. As they leisurely watched while the colorful birds lustily sang of joy as they clung to swaying twigs, Paul said to me, "Come let us go below and look upon all the grandeur of the long dead past." Together we slowly made our way from the high ledge down the outer side of the ancient volcano crater which cradles the waters of Lake Titicaca.

Pausing to rest, Paul detected the faint outlines of what had once been a magnificent city. Cautiously winding our way down the precipitous slope, we arrived at the ruins of bygone splendor. Soon we were on one of the ancient main thoroughfares where we hesitated, gazing in awe upon what lay before us. We became so enrapt, that, turning back the pages of time in our thoughts, we pictured these wide streets as they were in the long ago, teeming with people going to and for about their daily routine; children playing in one of the nearby playgrounds, and herds of llamas with their packs, walking through the streets. As we slowly walked along this thoroughfare we soon came to the market place. Here we paused for some time, I saying to Paul, "If only one of these buildings could speak, it would surely tell us many valiant incidents which took place in the long dead past, no doubt, happening in the very spot where we are now standing." We marveled at many of the buildings, and the plan under which they were constructed; making our way leisurely around going through many of these elaborate buildings seeking some data as to their usage, age and means of construction.

Entering into one great building, that was approximately two hundred and fifty feet long and a hundred feet wide, which was one of the great temple of worship of the long ago, we marveled at many of the engravings on the walls and we knew at once that it was the holy temple of the sun where all the great council and tribal leaders assembled for their consultations and making of the laws of the land. There were many smaller rooms leading off from the main auditorium in various directions. In one of the larger rooms adjoining the great auditorium we found that one of the highest of all religious rituals was performed here, for in the center of this room was a man-made circular pool which was used for baptismal purposes and upon the east wall we saw the faint outlines of the engraving of a personage submerging another beneath the waters of a small river. Many other pictures were found engraved upon the walls which denoted that numerous religious rituals had been performed in this room.

We went through many of the smaller rooms and were unable to find any data worth while, then walked through the streets, gazing upon the buildings wondering what they were used for at the time the city was inhabited. We went to several other of the smaller cities around Lake Titicaca and often wondered what many of the buildings were used for. We knew that a great number were used for religious ceremonials by the various pictures we found engraved upon the walls. After investigating many of these buildings and securing what date we could, we talked to many of the people who explained the legends and beliefs of the former inhabitants of these cities. We had the pleasure of taking our daily dip in Lake Titicaca and on some of our attempts managed to catch a few fish.

After completing the meager investigations we heard from the people that there were larger cities that had a great many more artifacts, more legends and more historical value that could be found around Lake Titicaca, so we decided to investigate one not far away from Lake Titicaca. Some of our very dear Indian Friends had helped us very readily to prepare for our journey, and we were soon trekking toward the city of Cuzco. Traveling slowly north for six days, in which nothing of any note happened, we arrived at this city. Let me explain at this time that there are two cities of Cuzco, one still remaining and still shining out from the long dead past, the other Cuzco being build more upon the Spanish pattern and architecture since the invasion of the Spanish Conquistadores. We at once went to the old Cuzco shining out of the long dead past and began our preliminary work for investigation.

CUZCO

It was while we were at the famous ruins of the ancient city of Cuzco that I experienced the strangest event of my entire life of adventure and exploration. As we always did in matters of exploration in our excavating, the different members chose a room or section each in the particular ruin where we were working. I settled down to work with my pick and my chisel in the center of the room which I had chosen. I was endeavoring to loosen or tilt the large, flat stone embedded in rock and silt, struggling and straining with all my strength, wondering which way I could obtain the best leverage to dislodge it. When all of a sudden it gave a little and tilted, then unexpectedly tipped toward me, Which I had not expected. It pinioned my leg, cutting deep into the ankle and lower skin bone, and no amount of lifting with all my strength could move it one iota. I had picked the key stone to the entire structure and when it swung out of its resting place it triggered the entire cave-in of the whole ruin. I found myself in darkness, choking with dust, sand, silt and bathed with perspiration from my extreme effort to lift the stone from pain and lack of air, I must have passed out cold. When I came to I was lying back, my head paining terribly at the back. When I finally could reach the base of my brain with my hand I could feel hot blood on it. I still could not move my leg from under the crushing weight of that monstrous, flat key stone.

I prayed as I have never prayed before. Soon, I seemed to detect a faint light coming toward me. This soon formed into two eyes, which had more light to them than I had ever seen. I thought a wild animal had scented me and I felt this indeed was the end for me. I continued to pray and pray. All at once I felt a strong, kind arm lifting me up, putting something soothing and cool on the back of my head. Suddenly the great stone was lifted easily off my crushed leg and that being whose eyes had shone in the blackness, I knew to be a personage delivering me. He bathed the gash on my leg, bound it up with soothing leaves of some herb, as I learned later. He spoke to me and I could understand him. All at once I realized he was lifting me unto his arms and soon I was on the outside of the caved-in ruins. How was this done I shall never know, as I was certain there was no possible escape from the room I was trapped in. I was too weak to question or care. I was only thankful to be alive! When I regained consciousness I was high on the side of the Andes, lying in a room carved out of a solid stone with stones for benches; and the one who saved me was holding up my head and urging me to drink some goats milk. He would let me talk as I was very weak. He told me to rest, sleep, and at intervals he brought me goats milk. He was tall, majestic, humble, with a beauty and bearing of a god. His white hair and beard glistened. He taught me many truths in the three days I lay and recuperated in his hut. He showed me strangely delicate cylinders of a light weight, silver-like material on which were engraved tiny characters depicting the past history of the world, the present, and the future. He read them to me and let me examine them. There were many of them. I wondered at the mystery of it all. His kindness and gentleness put me at ease and I had no fear.

At the end of three days he thought me strong enough to return to the site of the diggings where Paul and the rest of the expedition had dug frantically, day and night, hunting for me. They had at last given me up for dead. In fact, when they looked at me, they were sure I had returned from the dead. I didn't try to relate what had taken place, I knew they would not have believed me. Only to Paul did I tell of the miracle. He understood. That was all that mattered.

In talking to the Indians of my experience I found that they call him, "The Old Man of the Mountain."

MACHU PICCHU

A city of the long dead past proving a mighty civilization prospered for several centuries B.C. A city large enough to accommodate several thousand people, but the most interesting part of this great city is the elaborate plan upon which it was built, so high up in the mighty Andes Mountains eighteen thousand feet above sea level.

For an aerial view, the city is nestled in a deep, bowl shaped valley on top of a plateau, and it is surrounded by a mighty range of peaks. Above the city in the mountains is still found the remains of the reservoirs where water was held in storage for the city. Some of these reservoirs were lined with a cement substance, indicating that they held the drinking water that supplied the city. Other reservoirs were not lined at all, and these were used to hold water for irrigation purposes.

The canals and the waterways leading from the reservoirs are still in fairly good condition in places. They lead from the reservoirs in the mountains to the city, and to the terrace-gardens. Those that carry the water to the city for drinking purposes are lined with a sort of cement to keep the water clean and those that carry the water to the terraces have no lining, but are much like our modern irrigation ditches. The city canals were much larger than the irrigation canals, which indicated that the city was heavily populated and clean.

The irrigation system runs the length of each of the terraces. Crops that need the most water are planted on the highest terraces, nearest to the water supply, and are watered first, the remaining water is carried on to the next terrace and so on to the crops using a smaller amount of water. Since Machu Picchu is situated in the high mountains their water supply was plentiful due to the continual melting of snow in the summertime.

One of the most interesting things found here at the terrace gardens dug into the mountainsides in some places and filled in over a rock foundation in other places, just like our modern super highways. These terraces were from fifty-five to a hundred feet wide, and completely surrounded the city, climbing up the cup shaped valley walls in broken lines, but slanting enough to bring water down in irrigation ditches from the reservoirs. The plan of these terrace gardens was highly valuable because from them the whole populace of the city secured its food supply. Since Peru is in a semi-tropical climate there are from three to five crops in one year.

Many of the old storage bins and granaries are still standing, as well as the homes in the residential district, and temples. Several of the larger buildings are still very good condition and well preserved, being constructed of stone blocks of granite-like substance, weighing up to a hundred tons each. The hall of governors is one of the most impressive structures, very intricately and elaborately constructed. Each stone is cut to perfection and so closely placed together it is impossible for the blade of a pen knife to be inserted between them. The pictographs on the walls of this building are in excellent condition and indicate that this was for the rulers to gather into for conferences and law making.

Machu Picchu is slowly smoldering in the dust of time, yet there is found here proof to substantiate the legends of Peru that the city was once inhabited by a mighty race of people who were mental and physical giants. There are none alive today who can question the intelligence of man who dwelt upon the earth the day before yesterday.

THE GREAT WALL

After completing the work at Machu Picchu and hearing many tales of the great wall that was up in the ancient Chimu Country, Paul and I became greatly interested and decided to see it for ourselves. Leaving Machu Picchu, we traveled north through treacherous mountain country, part of which was barren and part was heavily covered with jungle growth. On several occasions on the lower mountain passes, we trekked through large drifts of snow, that, at times, proved very treacherous. The route was north by west and crossed several small river tributaries that were the headwaters of the mighty Amazon leading into Brazil. From the natives on our way we learned that we were near a great copper mine that was located at Cerro de Pasco.

At one Indian village we remained two days with the people, some of whom had worked at the Cerro de Pasco mine, and gathered valuable information concerning it. They gave us directions how to reach the mine and promised guides to take us there. They were very friendly people, entertained us lavishly and assisted us in gathering and preparing food stuff that were help us on our way until we arrived at Cerro de Pasco. The two guides accompanied us on the trail until high noon of the day of our departure for the mine. When they were sure we had our bearings, they bade us good luck and returned to their village.

Toward nightfall, one of those tropical rains started and Paul and I stayed in one of the caves until daybreak. After a hasty breakfast, we resumed our journey and much to our surprise, found we were dropping down into the city of Cerro de Pasco.

For several days we remained here, looking into this mighty project. Several of the natives who worked here had been up into Chimu country and assisted us in making maps that would greatly aid us in reaching this country by the shortest and easiest route.

We crossed over the high pass of Mt. Hauscaran which is 22,180 feet altitude. Again we were in jungle country; even in these high mountain jungle growth was abundant. Sixteen days after leaving Cerro de Pasco we arrived in sight of the Great Wall and through our field glasses we could see the outlines. We made camp that night by a small mountain stream where trout-like fish were plentiful. Awakening next morning about nine o'clock everything was obscured by the heavy mist, and we had to wait about two hours before we could make our way safely toward the wall. As the mist lifted, the wall was again scrutinized through the field glasses, and we figured we could reach it within two hours. The air at this altitude is so clear that all things appear a great deal closer that they really are, so it was late afternoon before we arrived at one of the strong fortresses.

There were fortresses spaced at intervals along this Great Wall. The length of them was approximately two-hundred to three hundred feet, and the walls were approximately fifteen feet high; some were in rectangular shape while others were square. We spend the rest of the day at this first great fortress which was considerably higher than the wall and back away from it. The fortress was not visible from either side of the wall. We found barracks and many storage places where various foods and other articles could be kept. Waterways and drainage systems were constructed as accurately as we find today. We stayed at this great fortress five days and found a few small artifacts which we very highly prize.

We investigated parts of this great wall and found that in some instances the wall was hollow where a small body of men could remain confined for an indefinite period. The entrances to the barracks within these hollow walls were wide enough to permit only one man at a time to enter. A small body of soldiers could hold off an army here. Each barrack was connected with the sewerage system, waterways, and storage bins, making it possible to remain here for an indefinite length of time.

For approximately forty miles this marvelous engineering feat extended through the high, mountainous country. We did not follow it to its complete length, but the natives living nearby told us of its extent. This is truly one of the greatest engineering jobs we had encountered since leaving Cuzco and Machu Picchu.

The legend of the Great Wall as told by some of the natives with whom we came in contact, relates that the wall was constructed by the ancient Chimu people who inhabited that country many hundreds of years ago. They built it to withhold the raids of the Incan or Pre-Incan people. To construct this great wall of uncut stone and adobe, no doubt, took a great period of years and many, many people.

We heard tales of great treasures buried under the wall but we failed to find any leads whatsoever. Soon after completing our investigation of the Great Wall we moved on toward Chan Chan where we found ruins of one of the most remarkable periods of that civilization.

SEVEN TUNNELS

Seven tunnels of the great city of Teotihuacan----why seven tunnels, to where--- all seven leading from one great long arch. The main arch is very beautifully designed and constructed. Pictographs and intricate engravings adorn the walls, while overhead undeciphered hieroglyphics and pictographs are numerous. The main stone spanning the arch will weigh approximately fifty tons. The walls are about fifty feet high. The length of the arch span is approximately fifty feet, each wall left and right of the archway approximately one hundred and fifty feet in length. The first main tunnel is about three-quarters of a mile long before one comes to the first tunnel leading out of the main tunnel. Each of the remaining tunnels leads straight east and north, but today no one has ever experienced the complete exploration of any of the seven tunnels or their contents. Many explorers have been given permission by the Peruvian Government to investigate, but to date no reports or data are available.

Peru is a true land of mystery. There are many legends and tales of cavern people. How many explorers and investigators have been the victims of these ancient cavern dwellers? The present inhabitants of Peru firmly believe that such people exist. It is a legend of the Indian people that the cavern dwellers are the survivors of the great flood and earthquakes that partly destroyed the rest of the world. Are they remnants of the fabulous land of Lemuria?

I had the thrill and the great pleasure of entering the main tunnel and seeing the other tunnels leading off the main one. I did not see any of the cavern people or anything which would confirm their existence, however, I did have a very queer feeling as though there were a thousand pairs of eyes watching me. One can imagine most anything during a short stay in the great main tunnel that has been cut by hand and hollowed out at the base of the mighty Andes Mountains. Where do these seven tunnels lead to, why were they cut out, by whom?

Very shortly after I had visited the main tunnel, a Swedish explorer received permission to investigate the seven tunnels. He took supplies of food, water, flash light batteries, and necessary equipment to the last nine days. He entered the main tunnel and was not seen or heard of for twelve days and nights. When he was found in the main tunnel on the thirteenth day, he was a raving maniac. His speech or talk was just an incoherent babble. His clothes were in rags, he had no supplies left; however, in his right hand he held a gold scepter with many queer designs upon it, and in his left hand had a large flat disc of pure gold about the size of a dinner plate with the face of the Sun God engraved on one side and undecipherable hieroglyphics on the other side. Did he really locate a vast treasure of gold that had caused his mind to snap? Was it the sight of so much gold and its great value that drove him mad, or was he a victim of the legendary cavern people who tortured him, drove him insane, let him leave or took him to the main tunnel as a mocking challenge for other explorers? Of the other explorers who have been given permission to work the seven tunnels not one has

given or sent in any reports or data of their work. Have they disappeared, are they victims of the cavern people, or have they become lost in the quest of finding the unsolved answer of the seven tunnels?

It has been reported that the entrance to the main tunnel has been sealed up by the Peruvian Government to prevent and more casualties or disappearances. As an explorer I do sincerely wish for the time to come when the ban on the seven tunnels will be lifted and the mysteries of the tunnels and all they mean be solved.

THE LOST CITY OF THE AMAZON

After the tour of investigating many cities of the interest and securing as much data as we possibly could, Paul and I decided to go in search of a long-dead city in the upper regions of the Amazon country, known as the City of the Amazon. Many interesting tales and legends had been heard about this city and it was decided to try our luck at locating it. After bidding a fond farewell to our friends at the Peruvian border, we started the trek in search of this long lost city of Brazil, which proved to be one of the most tortuous. dangerous and heardbreaking adventures ever to be taken part in. At one of the small villages reached after five days of torturous trekking. some burros were purchased to relieve the members of the safari of the heavy burdens of camping equipment. This proved to be a great advantage, as we were able to cover greater distances in a day than had been possible heretofore, and the disposition of the safari improved appreciably. Most of the route had been through very swampy, dark and dense jungle country so it was decided to stop for a few day's much needed rest, which almost proved disastrous.

Camp was set up not far from a strong, cool spring of very clear water and the group was leisurely discussing the past few day's experiences when suddenly the natives in the safari became highly agitated. They were called closer to the circle and Paul questioned them, trying to find out what caused their consternation. One of them presented Paul with a small poisoned tipped arrow and said we were in Suyu country. We were truly in what is known as the "Green Hell"--- Matto Grosso Country inhabited by the most primitive and savage Indian people of the western hemisphere. These people who follow the law of kill or be killed, inhabit all of the upper regions of the Amazon River. After quieting the members of the safari and offering them a bonus if they would not desert us at this crucial moment, we finally succeeded in extracting from them an agreement to remain with the group until the expedition was completed.

During the preparation of the evening meal the eerie feeling persisted that there were a thousand pairs of strange eyes watching every move. Close scrutiny of the area revealed not the slightest movement in the dense green jungle foliage. yet we knew that we were being watched. We went about the meal as nonchalantly as we could, trying not to show any concern, but were expecting an arrow to be plunged into us at any moment. Putting out the fires, the safari members we called to us and it was decided that all would sleep in one group that night. The burros were also brought within the clearing to protect them as well, and part of the group remained awake while the others slept. The term is used loosely, for at the best our slumbers were only fitful during the entire night.

Upon arising the next morning, and after a hasty breakfast, we started in the direction of one of the largest tributaries of the Amazon River. Again the trek led through dense swampland, bringing us in contact with many animals of the jungle. The donkeys were quick to detect the spoor of the jungle animals and immediately began protesting further advance. At times we had to coax pull, push, blindfold, and even build fires under them to get them to move at all. When one of them decides to lie down, it means a two hour delay and the only reward we get for our efforts is a sullen grunt accompanied by a vicious shaking of long ears.

All of us tried to show a very bold front, knowing that we were being stalked, and at the same time all of us were deeply concerned and frightened. As we then penetrated deeper into the jungle trying to reach the tributary the jungle growth became more rank and it was only by the use of our machetes that we were able to make any progress at all. Travel that day was exceedingly tortuous and five miles had not been covered the entire day. Evening camp was pitched and after a hasty repast night watches were assigned as was done the previous night. As the weary night wore on our uneasy slumbers were completely disrupted by a tropical rain storm out of nowhere, so breakfast was made, the burros packed and at daybreak we started out again in the direction of the tributary. About sunrise we began climbing out of the deepest part of the swamps onto higher ground.

All of us were suffering from that uncertain feeling of being watched. Even the burros sensed the tension and acted contrary, and high strung. Traveling at a snail's pace, each individual wrapped in his own thoughts, for about three hours, the group was electrified to intense interest by a glimpse through the undergrowth of the one who had been following us. We began playing a game of checkers with him, waiting for him to move first, which seemed was never going to come. After going on this way for about two hours we suddenly realized how easily we had been trapped, for the next half hour brought us directly into their village. Paul and I were not nearly as much alarmed as the safari who seemed greatly distressed. We soon found out that the villagers were Kadons, who are connected with the Suyas and Suhuias. These three tribes seemed to get along well together and were friendly toward each other. Their mortal enemy was the Jivaro, the head hunters. It soon became apparent that those who had been following us were of the Suyas tribe. They did not appear hostile and after much talking became downright friendly. We passed out gifts of silk, cheap beads, metal mirrors, and child-like toys which they were very happy to receive. To the chief and the medicine man were presented several long strips of brightly hued cloth and a sack of salt for each, a metal mirror apiece and two packages of cigarettes; for which we were rewarded with an invitation to be their guests for a few days.

They did not accept our group wholeheartedly owing to the fact that we had not received full approval of the medicineman; therefore Paul and I went to work on sleight of hand tricks and all the black magic we knew. Matches became our chief benefactor. After showing our bag full of tricks and not satisfying the medicineman with how great were our powers, we decided to try a box of matches, the kind that will strike anywhere. Starting out by doing a mysterious dance mixed with a lot of gyrations and contortions we would bring forth a match, strike it against our thumbnail and show them the flame, which they could not understand from whence it came. The medicineman gave up on that one, deciding our magic was too much for him and bestowed upon us the honor of being the top medicineman of the tribe which we quickly returned to him with our compliments. The dozen wives presented to us were very diplomatically refused, but we remained with these people for five days. They showed us great respect and we showed them equal respect. We were invited to drink several of their jungle alcoholic concoctions that produce a three to four day hangover, which we imbibed as rarely as we dared; however, we took part in one of their little ceremonial dances two days before we left.

At the close of the ceremonial one of the Suyas came in telling us that not far away was a small group of Jivaros a small hunting party, no doubt, hunting for very choice game; human heads. When this runner had last seen them it seems they had not been lucky enough to find their quarry. Many of those taking part in the dance armed themselves and soon a scouting party was made up for protection of the villagers. The Suyas and Suhuias were not considered as well liked people, but they were on constant guard against the Jivaros. These warriors made it known that no one in that camp, including Paul and me, would lose his head. Soon the scouting party left and the dance was resumed, which lasted until late in the night. Next day about mid-morning the hunting party came in showing signs of having engaged in a little set-to sometime during the night, yet all was accounted for and nothing was mentioned as to whether any Jivaro had paid with his head.

A great feast was in preparation in honor of Paul and me, for we were to leave the next day. In mid-afternoon the rivalry was at its peak, feasting and drinking of the alcoholic concoction (which Paul and I shied away from) the revelers

continued until near daylight. The members of the safari helped pack our equipment and after lengthy farewells to our newly acquired friends, we departed from the village promising that we would sometime visit with them again. Amid their chanting and singing, the old medicineman and chief presented Paul and me with some very sacred tokens of their esteem, and to the rhythm of their song we slowly went away out of their country.

Soon we were in dense jungle growth again and the burros balked for the last time. Finding it completely impossible to get them to go any farther, it was decided to leave some of our camping equipment at this spot and continue on with as light a pack as the safari could manage, as well as all each individual member of the expedition could carry. When the burrows were turned loose they quickly vanished into the dense undergrowth of the swampy jungle and what their fate was we have never known. Very shortly we were in deep swamps again and the going was exceedingly slow and laborious. Early that afternoon one safari returned from scouting with the news that about one hour away was the large tributary of the Amazon for which we had been searching. A hearty meal was prepared and we pushed on with new interest until the tributary was reached.

For two days we camped by the tributary making canoes and stocking our larder from the bountiful supply of game and fish in the area. With the food supply for a week, we set out upon the tributary following its course for four days until we came upon what we decided was the Amazon River. Drifting with the river current down stream, on the third day while we were tied up at the bank doing some scouting, one of the safari stumbled upon a sleeping tapir. Amid all the confusion that followed, Paul shot the animal and we feasted on tapir meat. The flavor and texture of this delicious meat is similar to beef. The natives are very fond of it and usually there is a big feast when they kill one. We followed the river until late afternoon, consulted our crude maps and decided to abandon the canoes and break away from the river course.

Carrying our packs again and wishing that we had the burros, we plunged on into the miry jungle in the direction our maps indicated might be the City of Brazil. Before we had gone very far into the jungle the eerie feeling of hostile eyes upon us came over us again. The natives of the safari were quite plainly agitated so we pitched camp to see what would be forthcoming the rest of the day and night. Nothing happened, but the feeling was just as intense the next morning. Everyone expressed his ability to sense that somewhere in this damp, dense jungle hostile eyes were upon us. A while after breakfast next morning our suspicions were proved to be right, for from nowhere in particular appeared eighteen Jivaros in our midst. They showed no outward signs of hostility yet they were suspicious of us, and eyed every move we made very closely.

What little of their language that we knew we talked; with signs we conversed with them. Not wishing to agitate them, we heeded their demands and went with them to their main village. All of our luggage and every member of the expedition was herded into a low thatched hut where we remained, talking among ourselves, for about an hour. When the door was opened one of the Jivaro warriors motioned for Paul and me to follow him. He led us to the front of the chief's hut and from the inside we heard loud talking. Presently the chief accompanied by the witchdoctor and two others, appeared. Still no hostilities were shown toward us, yet we were aware that we were not welcome here. For the rest of the afternoon and part of the night we stayed in the chief's hut convincing him and his council that we were friends, and showing them that we were unarmed. At no time had they pilfered through our luggage. Again we had to go through witchcraft and sleight of hand, and once again matches pulled us through. The chief and many of his people were given small sacks of salt, cloth, trinket, and metal mirrors. To the men we gave cigarettes which they held at a premium. Their invitation to remain with them for a few days was accepted, but we expected momentarily to be separated from our heads.

Finding Paul and me interested spectators, the chief proudly displayed his twenty-nine cured and shrunken heads, much as a sportsman would explain the trophies in his den. Constant drilling of the young people by the older people that all people of the earth are their mortal enemies and instilling in their minds the belief that it is right to get the other man's

head before he gets yours, has brought this tribe to a point of vicious hatred of his fellowman. It seems almost uncanny that we soon became fast friends with this small group of Jivaros and the chief presented Paul and me with a feathered headdress and a neck piece each. The witchdoctor presented each of us with a small amulet with which he guaranteed our safety during the time we were in Jivaro Country.

When first the subject of the legendary city of the Amazon was broached, the old chief was quite shy and would make no comment. The witchdoctor was a cunning old fellow and began drawing Paul and me out as to why we had an interest in the Lost City. In answer to his inquiries we explained fully why we wanted to find it and needed his assistance. Since many of the dead cities are taboo among the natives who are very superstitious, the medicine man and the chief showed greater respect for us for daring to invade taboo country. He promised to give us directions as best he could about where this lost city was located.

Since he had never been there himself and was going only by legend, he described to the best of his knowledge the route to take, while Paul drew a crude map of the territory. The medicineman pointed out on the map where we would find other people not many days trek away, who would know of the lost city and give us more specific information of its whereabouts. The chief and the medicineman gave us a special blessing to help us in our undertaking and the medicineman mixed several concoctions to ward off any evil spirits that might overtake us, explaining to us how to take care of ourselves as we neared our goal. Just before our departure the following morning, for two Mexican pesos which I had saved for a good luck charm, I secured two shrunken heads from the chief. In a joking manner he called Paul and me great warriors, telling us that we had a good start with a head apiece not counting the one on our shoulders. Bidding him farewell, we followed the crude map with his blessing into the heart of Jivaro Country.

We trekked overland for three days with nothing eventful taking place. On the morning of the fourth day one of the safari informed us that we were in bad alligator country. There the natives call the animal a mugger; in reality it is a cross between the alligator and crocodile. The few small streams that we crossed were heavily infested with the wretched creatures, as could be detected by the spoor. It took us the rest of the fourth day to get out of the swamplands onto higher country. In late evening one of the worst tropical storms we had encountered in a long time came upon us, forcing us to pitch camp hurriedly.

Next morning after a cold breakfast, we started toward much higher country than that we had traversed in the past four days. Toward evening of this fifth day camp was made in a very pleasant spot and everyone was enjoying the peacefulness and quietude when company arrived. They were Catlone Indian people who are enemies of the Jivaros, as the Jivaros are enemies of all people. The Catlone group accepted our invitation to share our evening meal and during the course of the repast offered to assist us on our way the next morning. They also offered to keep watch over us that night while we rested. This group proved to be very friendly and kept strictly to their work about keeping watch over us that night assisting us in other ways. At breakfast next morning they stood in awe as Paul took matches and lighted the fire. When I took one match and lighted a cigarette, they were more than astonished. We naturally used sleight of hand and garbled words. The Catlones, fearing the great powers they believed we possessed, became almost worshipful of Paul and me.

We pulled camp early the next morning and started toward their village, wondering just what sort of reception we would get upon arriving there. As we neared their village many other natives came out to assist the safari members in carrying the equipment into their midst. and we walked right into the village before we realized that we were anywhere near. It consisted of about eighty-five men, women, and children. We were presented to their chief immediately, and to the witchdoctor shortly after.

More magic had to be employed immediately. The witchdoctor came forth with his bag of tricks; then it was our turn to give an exhibition of our witchcraft. The scouting party had already related the great magic they had witnessed at

breakfast. We used not only our match tricks, but secretly inserted some dynamite fuse caps on the inside of a papaya fruit and when the fruit was thrown against a tree causing it to explode, such panic was created that we feared there might be casualties before it ended. Again we were made head witchdoctors and given a choice of a couple of wives each as long as we remained with the Catlone people. This was one of the most delicate situations to get out of each time we came into a new village, but we always managed to escape the wives. We lived with these people for five days taking part in their daily activities, hunting and fishing with them. On the fifth day we inquired of the chief and the witchdoctor if we were on the right route to the long lost city.

As all the others of whom we had inquired, each looked at the other in wonderment, and as we talked together about the lost city they gained greater respect for our courage to invade taboo country. Although they made half-hearted excuses for us to remain with them longer, they gave us the information about the route to our destination and we departed the following day bearing away the huge baskets of mangos, taro root, matico root, and fresh meat which they gave us as a parting gift.

After two days of almost heartbreaking uphill and downhill travel, another tributary of the mighty Amazon was reached. By this stream a good comfortable camp was made and next morning the group started in to make log rafts that would be used for the following week at least. We were now in the densest part of the Brazilian jungle and were glad when the rafts were completed, our equipment loaded on, and we were moving with the current toward the city. Although the movement of the rafts afforded some relief from the smothering closeness of the jungle undergrowth, the humming of insect life around our heads and the mosquitos made it almost unbearable to travel, but we followed the stream until dark.

The dawn was awaited with a bit of anxiety as there had been no drinking water since noon of the past day and all night. As the first rays of day seeped through the steaming foliage two members of the safari hacked a path away from the river in search of drinking water, returning after three hours empty handed. We pulled the rafts away from shore and followed the river downstream until noon, when thirst forced us to go in search of water. Again hacking a path as we went, an hour's search was rewarded with a small fresh water spring bubbling joyously out of the swamp mire. Quenching our thirst, we filled the water bags while we rested for an hour before retracing our steps to the log rafts and resuming the journey down stream. We continued to stay close to the bank as the rapids were becoming rougher and fearing the rafts would capsize, laboriously slowed progress until it was necessary to abandon them entirely at first possible landing place. All the equipment was unloaded, put on our backs and carried overland down the river's course. At nightfall, fighting mosquitos and jungle vermin, a cold supper was eaten and our aching bodies wrapped in bed rolls before stretching them out on the swampy earth for the few hours of rest that might be wrested from the constantly molesting insects.

At breakfast it was decided to get as far away from the river as possible and still be near enough to follow its course. All went well until late afternoon when we came to a small tributary, which we attempted to cross and found to be full of piranha fish, the cannibal fish of the jungle. Some of our food had soured and we threw this into the water. watching the fish devour it almost before it hit the water. The piranhafish is more dreaded than any reptile or beast of the jungle and no human or animal can cross a stream infested with them and come out alive. Within a matter of seconds the bones of either human or animal would be picked clean, after he waded into the water. All jungle animals and reptiles show great respect and stay clear of any waters infested with these denizens of the river, so we hastily constructed log rafts to cross this small stream, and continued a short distance on the other side before making camp to spend another night fitfully sleeping and fighting mosquitos and other insect life. Again at daybreak we packed the equipment, abandoning some of the heavier, unnecessary things that we had, and carrying on with lighter packs we made fairly good headway.

Again that eerie feeling of being watched came upon us. Toward late afternoon, consulting our map during a short rest, we knew that we were in Jivaro Country. Each of us was alerted, expecting at any moment to spring a hidden trap or receive a poison-tipped arrow out of nowhere. Again out of a clear sky came one of those sudden torrential rain storms, forcing us to make camp at once. We remained at this spot over night and early next morning our suspicions were not unfounded, for we were greeted by a small group of Jivaros, a very cool greeting. Conversing in sign language and distributing a few gifts, we were invited to their village in such a manner that we had no choice but to accept. After two hours of hard trekking we came upon a clearing and saw quite a number of thatched huts. Upon approaching we saw many women and children out in the clearing but as soon as we came closer they all scurried into the first opening they could find. Without any preliminaries, the head man came out of one of the larger huts and carefully scrutinized us. After hearing what our scouts had to say, he started to make sign-talk with us and we at once made it known that we were friends. As was our custom, we presented them with gifts-trinkets, cheap jewelry, metal mirrors, various colored cloth, cigarettes and salt. Soon the head man doctor came out, and at once acted very suspicious of us. Again we had to go through our mystic magic making, and again matches saved the day. After much discussion between the dead witch doctor, the chief came to us and placing both hands upon our shoulders signified that we were accepted by the Jivaros. That night there was a small celebration and, feeling that we were coming close to the lost city, we brought up the subject of our quest to the chief and the witch doctor. Again we heard the same story of taboo, and again we were shown great respect for daring to go into forbidden country. Soon the subject was changed and we retired for the night with further information about our journey.

In the bright morning sun we stretched ourselves after a restful night and looked about the village. It was surprising to see how clean these people of the jungle really are. The most amusing thing was to watch the children get their early morning bath. From a gourd filled with water, the mother fills her mouth then blows a spray of water over the child, rubbing it while doing so. After several generous sprayings and she is satisfied that the child is clean, the mother takes a large leaf and fans the child dry. It is then fed, dressed, and turned loose to play. The mother then fills her mouth with water, washing her hands with it and spraying her own body all over the front as well as she can. Soon one of the neighbors comes in, fills her mouth with water sprays the back of the mother several times, all the time rubbing. When satisfied that the mother is clean she strips down to her waist and the mother bathes her, and so on throughout the village. The women and very small children give each other their morning baths while the men do likewise with themselves and the boys. Now their chief past time is to search out their enemy, and if possible to get his head. Their chief work or occupation is shrinking the head and mounting it as a trophy of war. We remained with the Jivaros four days and nights. When the chief was asked about the long dead city, without any preliminary he called for the head medicine man and several of the oldest tribesmen. There was a lengthy discussion among them and finally the chief, in sign-language, told us that we were getting quite near the place we had been searching for. By sign language and directions he pointed out, we knew that we were very close and felt it would be found within the coming week. As our salt and cigarettes were fast diminishing, as well as the other supplies we had decided to leave the following day. We retired that night very happy over the information we had received. Early the following morning his son and five other warriors escorted us through three other small villages not far from where we had stayed.

Again we were on our own, working farther back away from the river and in some of the worst part of the jungle country. We trekked on for three days during which time nothing of note happened. Not seeing any sign of human life but plenty of wild animal and jungle life, we realized that we were truly in taboo country. Still following his directions, we trekked on for three days longer and still no sign of the abandoned city. Paul and I made camp on a sight that looked very promising and started exploring the country nearby. Again we consulted our map and felt that we were very near our goal, so decided to push on for two or three more days. Following the chief's directions minutely we suddenly realized that we were gradually climbing to higher ground.

At the crest of this incline we dropped quickly into a great valley thickly overgrown with jungle vines and brush and our machetes had to be used to cut our way through. That night camp was pitched near a fresh water spring, thinking this would be an ideal spot to scout from for a couple of days, but the screams of the animals, night birds, and other creatures made it almost unbearable; however, next morning we fanned out, staying close together as possible, and at all times within calling distance of each other, trekking slowly to the north. I was somewhat in the lead and after about three hours suddenly stepped right out of the dense jungle growth on to a wide, barren area about fifty feet wide that had not one blade of grass growing on it. My call quickly brought Paul and the other members of the expedition who were much astonished to see this phenomenon in the midst of the jungle. Long, straight poles were cut and used to test the ground in front of us, believing that we might be walking upon a trap. Being the lightest in the group, I volunteered to go first across the spot, so placing the pole in the ground in front of me and pushing my weight upon it expecting the ground to collapse under the weight and finding it solid, I walked slowly across carefully testing each foot of the way as I went. When I reached the other side, Paul and the others immediately followed. Entering the dense jungle growth on the other side, the fan-shaped formation was resumed and the search continued. Again I was in the lead and after about thirty minutes came, without warning, upon another clearing. I suddenly beheld the Lost City of the Amazon. Paul and the others rushed to the spot when I called, and stood gazing upon this treasure for which so many hours of back breaking toil and fighting insects had been spent.

The great mass of a stone building stood before us, almost obliterated by the jungle growth. The entrance to this great structure was reached by six steps that were about twenty feet wide leading to an arched doorway. The area between the top step and the archway was about twenty feet by fifteen or twenty feet wide. From where we stood About two hundred feet to where a female jaguar was lying with two cubs playing by her side. The male jaguar was standing at the entrance of this long abandoned structure. Bird life was plentiful, brilliantly hued macaws,toucans, and other species of birds having plumage of many colors filled the trees nearby. What a sight to behold!

The other members of the safari returned to the campsite to bring the equipment as this would be headquarters until the long dead city had been thoroughly explored. As soon as they had left, Paul shot his rifle into the air and immediately a death-like silence spread over the entire jungle. The jaguar didn't seem the least bit frightened and, having no desire to kill them, Paul shot right over their heads at the building to frighten them away. As they trotted leisurely away, we moved closer to begin at once the investigation of this fascinating building facing us. As we walked through the arch-like entrance we paused for a moment, wondering how long it had been since human foot had passed through these portals. The structure was about one hundred fifty feet long and seventy five or eighty feet wide.

Immediately upon entering the building we were amazed at the perfection of workmanship put into the construction of it. So perfect were the stones laid one upon the other that the blade of a pen knife could not be inserted between them. Many of the blocks of stone exceeded one ton while some were as small as five pounds, perfectly inlaid, making this structure one of the most elaborate in construction that still stands today, There were numerous openings about six feet from the ground, which we took to be windows or for lighting purposes. The height of the building, from the flat roof to the ground was approximately thirty feet. Huge piles of debris were on the inside of the building near the windows, but underneath it, the way the floor was laid was most remarkable. Massive blocks of stone were fitted together, making the floor as smooth as our modern day finished concrete. What attracted us most in this great building were the engravings on the walls. Many carved pictures drew our attention but the most outstanding feature of these characters and figures was the various pigments of color remaining in many places. showing that the inhabitants were very artistic. Numerous engravings depicted women as the rulers of this city. One large pictograph showed twenty men bound together, who were being used as beasts of burden, pulling what we took to be a plow. Another picture depicted a group of men within a stockade-like enclosure. Paul and I spend the rest of the day in this one building marveling at everything with which we had come in contact. The meaning of many figures and characters engraved and cut upon the walls are truly unknown to the scientists of today. The majority of these characters were

colored with pigment of various hues and, what amazed Paul and me more than anything, was that the colors remained for so long a time without deterioration. Our one answer to this was that the building's interior was not exposed openly to the weather and the protection of the roof and the damp atmosphere no doubt preserved this paint of pigment.

Near sundown we heard the members of the safari calling, and went out to greet them. Everyone pitched in to unpack the equipment and set up headquarters for an indefinite length of time. After our evening meal we discussed tapping the walls to see if we could find any secret compartments where long buried artifacts might be hidden. The following morning we undertook tapping the walls and floor and at sundown we had found absolutely nothing. The next day we decided to determine the size of the city. Our exploration lasted eight days, during that time we found many buildings hidden almost completely by jungle debris and growth, no doubt we overlooked many of the smaller buildings but we estimated this city had a population of at least fifty thousand people. We found many buildings larger than the first one, yet many smaller and some large enough to accommodate only one or two people. Pictures found carved in many of the buildings proved these people to be very highly civilized.

We found a drainage system of sewerage canals that were built to near perfection. Many of the water ducts were so badly deteriorated we could not determine how accurately they were constructed. The arrangement of the city, as we mapped it out to the best of our findings, seemed very square. There were many roadways that were constructed of stone, very level but sloping enough for good drainage, and about fifty feet wide. There were also man-made pools that we took to be swimming pools or sunken gardens. The largest of these pools was about one hundred feet long and seventy five feet wide, having depth of about six feet, same depth all over. There were smaller pools which were between fifty and sixty feet long and thirty feet wide and at no place did they exceed a depth of three feet. The walls and bottoms of these pools were constructed of granite-like stone, being put together in the same manner as the walls and floors of the building. The only circular pool we found was in what we took to be the center of the city. It was about thirty feet in diameter and six feet deep. What this pool could be used for we had no idea. However, we estimated it to be used for a beauty attraction in the center of the city. Outside of many of the buildings we found engravings of the animals of the jungle on the walls. These Amazon people no doubt were great artists and sculptors as well, for on every building we found carved on the walls either on the inside or the outside, images of human and animal life. We also found pieces of statuary of all sizes in nearly every building. Some as small as three inches in length and two inches in height to the larger ones that stood as high as nine feet to ten tall. One thing that attracted our attention was that so many things we came in contact with seemed to run in groups of threes or multiple of three. We found several places that we took to be places of amusement. Many of these places were covered with jungle growth while others were bare. Many of the places that were covered too heavily to be investigated we relied solely upon our guesses while those that were open will be given as we found them.

The wall tapping was continued in many of the larger buildings but to no avail, we were unsuccessful in finding any secret compartments and soon abandoned the idea that we would make any startling archaeological discoveries, yet each day we were gaining more knowledge and becoming more fascinated with this discovery. We tried many times to turn back the pages of time and picture these people as they went about their daily activities, but could only dream and imagine. Numerous sketches of the interior of each building were made for future reference. This routine was continued for twenty-five days when our food supply was about gone. Though the jungle had been cruel to us, it was still very, very good to us, for from the jungle we secured ninety percent of our food substance. Game, bird meat and fruit was abundant. There were a few more smaller buildings that we wanted to investigate before leaving, so we worked overtime to accomplish this before our food supply gave out.

One of the smaller buildings, much to our surprise, had but one very small opening. This opening was two steps from ground level and about four feet wide at the bottom, tapering in an arch to a height of about five feet. We decided to enter, and after a short time of digging, were able to go through this small opening. The building was about twenty feet long and fourteen or fifteen feet wide. What amazed us more than any thing was what we saw upon entering this

building. In the middle of the floor was a statue rising directly in front of us, the height from the pedestal to the top was about ten feet, the image being about nine feet tall. Cut in white marblelike stone was the figure of a woman warrior, inlaid on this stone was a thin layer of pure gold that covered the upper front part of her torso, like a breast plate of armor. A shield of finely hammered gold covered both forearms, while another piece extended from the shoulders to the elbows. From the ankle to the knee cap was another thin shieldlike piece of armor to protect that part of the body. Around her head was a spike-like crown having nine spikes protruding outward, they being covered with a thin layer of gold; but the most striking part of this entire statue was the eyes. The iris of the eyes were inlaid with a beautiful pure blue substance which very much resembled turquoise. Every part of this statue was finely chiseled and polished, each feature cut out in very fine detail, making it exquisitely near-perfect. Near this large statue were smaller ones but none equal in beauty to the large one, yet each one had gold inlay similar to the large one.

We removed the gold from the large statue, and divided a portion of it with the members of the safari, Paul and I retaining the rest. It would have been impossible to carry out all the gold that these statues were decorated with. We did, however, with the help of the safari, lay the statues down on the floor in this one little room and cover them with debris, promising ourselves that we would return some day and secure the rest of what we had found. We knew it would be folly to try to bring it out with us, therefore satisfied ourselves that it would be best to return at some time in the future with a larger safari that would enable us to bring out all we were now leaving behind.

We had become a part of the lost city and the thoughts of having to leave were very unpleasant, but we began making preparations to depart, and mapped our route to follow the river toward the west coast, this being a different route from the one we followed coming in to the Lost City, and which would take us to Peru or Ecuador. During our brief stay at the Lost City we had accumulated several very fine animal skins and two large anaconda snake skins which made us heartsick to leave behind. The members of the safari were already taxed to the utmost, making it impossible to take on everything we wanted to. We worked one full day packing our equipment and taking out only the necessary things we would have to have, we made preparations to leave at dawn of the following day. Our stay at the Lost City proved very profitable to both Paul and me, as well as the members of the safari. We left at daybreak, looking back once more at the Lost City, we bade it a fond adieu and promised that we would return again.

We started at once to retrace our steps through Jivaro Country, and after six days of uneventful travel we returned to the last group of Jivaros we had encountered on our way in. We described to them where we had been and they looked upon us in awe when they learned that we had been to forbidden country and had returned. We remained with this group for three days while we replenished our food supply and trekked on until we came to the first group of Jivaros, where we were greeted by the chief and the medicineman. They appeared very happy to see us and invited us to remain with them for a few days, which was accepted to rest up and replenish our food supply again. Our tobacco, cigarettes, and salt had long since run out, but we presented them with what trinkets we had left, which they grudgingly accepted. They held cigarettes at a premium and wanted these and salt; however when we left them, we parted as friends and can go back to visit them at any time.

FORBIDDEN TUNNEL

Immediately after our morning meal we examined our rifles and pistols and decided to investigate what we had been seeking. We pushed on, leaving the bulk of the equipment behind, taking only the bare necessities we would need. After about an hour's travel, we were face to face with the opening of a great tunnel. Again, mournful sounds emitted from this opening. We cautiously approached with our rifles ready, expecting to meet we knew not what. Soon we were within this great cavern which, from all appearances, proved to be the work of a man. We were at the base of a granitelike mountain that we estimated to be about two hundred feet high. The opening of the tunnel was about twelve

feet wide and about ten feet high. We slowly entered, walking abreast, holding each others, hands and cautiously made our way on a gradual downward slope, going under this great mountain of stone.

The silence became almost unbearable, but soon that mournful sound returned. We at once found out what caused it. An air pocket or small opening overhead, where the outside suction created a wind current that set off this beastly sound. We didn't wonder any longer why animals and even human beings feared this cave. Not having proper lighting equipment we immediately came out to the opening again. All day we searched the surrounding area for some kind of a lead but we failed to secure any kind of data whatever, except uncovering a great pile of rock which appeared to be chippings brought out of the tunnel as the workers progressed with their work. We returned to our camp and after another fitful night of sleep we decided to push on, leaving this taboo country forever. We continued on our journey toward the west, again penetrating into the "Green Hell" of the Brazilian jungles for five uneventful days.

Immediately after breaking camp on the sixth day after leaving the tunnel, we came upon a small group of Ladone hunters. Conversing with them in sign language, they took us to their village where we were greeted by their chief and their witch doctor. This was a fair sized settlement of about two hundred inhabitants including women and children. We conversed in sign language with the sages of this group of people and they became very suspicious of us when we explained that we had just come from the country of the tunnel. We soon disposed of their suspicions. Then the witch doctor told us of the legend of the tunnel which proved very interesting.

The legend started as many years back as there are stars in the sky. After the great flood of water that had engulfed the earth, had subsided, and when the sun shone over the mountains, then time for the Indian people began again. Many people had gathered to high, mountainous parts of the country, many days west of where this little village was located in the Andes mountain. These people who came were led by a great group of teachers, who were known among them as the white robed ones. The white-robed ones were teachers, builders and men of vast knowledge. Soon great cities arose and people were in great progression. For many hundreds of years they progressed and expanded, building great cities, great waterways and canals, and proving the race a very highly civilized people. They tried to expand but the mountain held them back. The great architects or engineers gathered to formulate a plan of constructing tunnels that would lead from these great cities to other places, where they could duplicate their fetes of building and progression. The plan was well under way and great progress was made in constructing these tunnels, when suddenly came darkness and storms and earthquakes. The destruction lasted over three days and three nights. Great cities had been constructed to care for the tunnel workers in the center of the great mountains. During this earthquake when the mountains seemed to rise to an even greater height, and a vast region of the land east of these mountains had sunken, many of the people were trapped in the tunnel. Many of the workers survived and carried on with the tunnel. After many years the tunnel finally was completed by a few of the survivors, who found themselves trapped in a vast jungle of dense foliage. Due to the great climactical changes, this pitiful group of survivors soon perished, leaving the great tunnel to be swallowed by the jungle. It is the belief of the Indian people in all the country surrounding this tunnel, that the eerie sounds emitting from the tunnel is the crying and wailing of the people who perished and whose spirits are crying that their bodies might be released from their trap. Such was the legend of the tunnel.

The witch doctor had ended his story and all of us, sitting there, were so greatly impressed that no one made a sound, until the great fire began dying out, and then we all bade him goodnight and retired for the night.

After the other members of our safari were asleep, Paul and I sat for quite some time discussing the legend the old witch doctor had told us. We felt we had been greatly favored by being told this legend and we highly respected the witch doctor for relating this fascinating story to us. We stayed with the Ladone Indians for a few days, where we took part in the hunting and fishing expeditions with them, becoming fast friends with them. The day before we made preparations to leave, they helped to secure a supply of fresh meats and other necessities that would be useful as we continued on our journey. The witch doctor, as well as the chief, spoke of a lost city that was about five days to the west from their

village. Paul and I, of course, were eager to know about it. The chief and the witch doctor readily agreed to direct us on our next adventure. Neither the witch doctor nor the chief had visited this long dead city which held another great legend. Immediately Paul, under their direction, sketched out a map that would take us through dense jungle country again to another one of those long dead mysterious cities.

THE LITTLE LOST CITY

Immediately after departing from the Ladones, we encountered the roughest part of the jungle that we had come in contact with during any of our traveling through Brazil. during the first two days we made tortuously slow progress through the dense jungle foliage and undergrowth as well as overgrowth, and remembered the warning that the witchdoctor had given us about the density of the jungle growth we would encounter. On the third day travel became much easier and we were soon met by a small group of hunters who proved to be Ladones also We assisted them in bagging some of their game and at the end of their hunt they invited Paul and I and the other members of the safari to share a portion of the meat. We had ample supply to carry us and, not wishing to be weighted down with a surplus, held a feast, using our portion of the hunt. We talked to these Ladones, describing where we were going and, being superstitious as all jungle people are, they warned us of the unseen terrors that we would encounter in these lost cities. They told us that we were about three days away and offered us any assistance they could as long as it was not to go into forbidden country. They remained in our camp that night and after a hearty breakfast departed, returning to their own country.

Paul and I with the safari continued in quest of the Little Lost City. We were gradually climbing into higher country and for the balance of the day we did not encounter any more of the native people of any tribe. That night we consulted our modern maps and found, much to our surprise, we were nearing the Ecuador and Peruvian border. We camped in a very beautiful spot that night and made preparations for an early start the next day. The jungle scenery though this part of Brazil was some of the most beautiful we had seen. We found many species of orchids in bloom and the aroma of some of the jungle flowers became almost nauseating. The jungle can be cruel and harsh, but it holds many beautiful things, and gives one an abundance of food-wild game, fish, a bounteous supply of fresh fruits, vegetables and jungle medicines.

Gradually climbing, and headed westward, low mountainous country was encountered which was barren of all vegetation. Just before darkness enshrouded the hills, the campsite was prepared, maps and compasses consulted and we figured that with a good early start we surely should find or come very close to the Little Lost City the following night. We were very fortunate in this part of the country as we were passing through there at the wind-up of the rainy season. Reaching the top of this gradual rise, with the aid of our field glasses, we could detect several mounds which assured us that this was the place we were seeking, and could reach it by late afternoon.

After resting a couple of hours we continued to climb and very soon came to some very badly deteriorated stone buildings. Knowing at last we had reached our goal we decided to camp in one of these deserted buildings and do our exploring the following day. We were awakened early the next morning by the roar of a jaguar cat that seemed to issue a challenge to us that we were entering into his domain. Paul quickly disposed of him with a shot through his left eye. Two members of the safari immediately skinned him. He proved to be one of the most beautiful jaguars we had the pleasure of seeing on our entire expedition. After eating a leisurely breakfast of jungle fruit, we started to explore this long dead city. This proved to be one of the oldest cities we had yet come in contact with. It was impossible to determine its age due to its extreme deterioration. All the buildings were badly deteriorated and in some cases were completely covered with jungle growth.

The most exciting part of this excursion was when one of the members of the safari reported that he had found nine circular stones with faces carved upon them. We immediately went to the spot very much intrigued to find nine great circular stones in a clearing of about two acres. These stones were placed in a circle with all the faces turned toward the center of the circle. Each face was cut in a different shape and very skillfully carved but the headdress on each of these great stone figures resembled the helmet worn by modern day football players. We wondered how these big stones were transported to this part of the jungle and what these nine figures represented. We searched many of the buildings but at no time did we find anything that would give us an inkling of what these stone figures represented. Many circular stones were found ranging from about three feet in diameter to nine feet in diameter. Those of about three feet in diameter were about one foot in thickness while the larger ones were about eighteen inches in thickness, cut very round but through the center of each one of these flat circular stones was a square hole cut completely through. Whether these had been used as wheels for some mode of transporting the blocks of stone, we could not determine. We searched in vain for any data or information on that would give us any kind of a lead in regard to the history of this city, but as our food supply was running short, we soon abandoned any further plans of exploring and decided to quit the dead city at once, leaving all of its splendor to the long dead past. Taking one long look at what had once been a magnificent gem of civilization we started our trek toward another, later day civilization.

We were gradually working out of the jungle country and made better progress daily. Five days after leaving the Little Lost City we came upon a small settlement of rubber workers and were welcomed into their little camp. We were surprised to find that a Catholic priest had established a mission and was bringing Christianity to the people of the jungle.

The rubber workers introduced us to the priest who was much interested in our undertaking, and talked at length with us about our experiences. In the course of the conversation he told us about a group of unique people to the west of this camp, in whom he was much interested, for their way of life. He told us that it was on our way out of the jungle and gave us directions as to how we could reach them. After a few days of resting and replenishing our food supply, we departed in search of this group of people.

TCHACHILIA PEOPLE

After leaving this small settlement of rubber workers and the Catholic Priest, Paul and I took a north-westward course that would lead us into the country where lived the unique people of whom the priest had spoken. They are known as the Tchachilian people. We trekked on slowly meeting up with various groups of Indian people, some who were hostile over our being in their country, but at no time offered to cause us any serious trouble or harm. Many of the other smaller tribes of Indian people were very helpful and invited us into their primitive dwellings. We took part in several small hunting expeditions with these friendly people and they helped us to cure meat and secure taro root and matico root which they prepared for us that we might take with us to help along the food supply. Twentythree days after leaving the rubber camp we came upon a village of the Tchachilian people. They were neither friendly nor hostile, but at first showed resentment and completely ignored us. We had heard from other Indian people near these people that they were not of the same blood lines nor could they be classified as the Indian of the jungle. They do not seem to want any contact with outsiders.

After we had been among them for about ten days and picked up some of their language we shyly approached one of the men and spoke a greeting to him. Paul and I both spoke several words that we had heard and he appeared very friendly by sign-language and from what few words we had come to know we convinced him that we were not intruders, and not seeking to push ourselves upon the people but we did want to become friendly with them. He was very courteous at all times with us and for the next few days following we would meet with him at different intervals and

soon became fast friends. We were invited to go among the people, he acting as our guide, refusing recompense in any respect. Soon we were accepted by all the people of this entire village that lies deep in the Ecuadorian jungle. One can readily see that they are not the same type of people as the natives who live in the jungle surrounding them.

These people seem to have isolated themselves for reasons unknown to the outside world but they have all the appearance, in comparison with the other native people, as being from another world. Their moral standards are high, they are very carefree and happy, yet go about their daily routine of general labors in a quiet businesslike way. They share all things with each other, have no medium of exchange among themselves and are without a doubt the most friendly and fine group of people that we have encountered any place. They have their religious belief that are very highly respected. They do not try to accumulate in any respect. None of them are seeking to be wealthy. They do all they possibly can to make all other members of the tribe happy, being very similar to a group of people who will be mentioned later on in this book.

During our brief stay among these fine people we had the pleasure of sharing all things with them and were accepted as one of the family. We were shown some of their artifacts, such as ceramics and wooden engravings that surpassed anything with which we had come in contact among the natives. Many of their arts and crafts surpass any of the native Indian people in the surrounding area.

Fruit and vegetables grow in abundance here and the people are never hungry. Fish, game and all bird life are abundant. yet these people among themselves are very industrious. Paul and I had the opportunity to work with the weavers and leather workers on several occasions. The patterns the weavers work are very intricate designs and at no place during our travels did we find any patterns similar in any respect to what these people used. Many times we heard stories that they were a remnant of the fabulous ancient Lemurians.

We became very close friends with these people, and two days prior to our departure they held a feast and picnic for us. They gave us many beautiful artifacts which are very highly prized. When we left these people they extended an invitation to return to their village at any time we were in that vicinity.

NORTHERN SOUTH AMERICA

Making our way toward the great state of Columbia, located near the Isthmus of Darien, just south of Panama, we eagerly looked forward to seeing the bright lights again.

On our way to Darien we stopped at Bogota and enjoyed the luxuries of modern day living there. Soon we were on our way, after traveling by train, automobile and mule-back we arrived in Darien.

Just before reaching the outskirts of Darien we came across a place where another expedition had been exploring old ruin sites, and stopped to investigate. Making a brief examination of some of the various sites, we found a few buildings that were untouched by this other group. One of these larger buildings not far from the main city had the inside walls covered with pictographs and hieroglyphics that were of a type of language that Paul and I had never seen during any of our travels. Many of the hieroglyphics resembled the Egyptian characters. In the far end of the building, directly in front of the opening, we found a large altar which was used to make sacrifices on. Immediately in the rear of this larger building we found a large pit. Paul and I took it to be an ancient well which had gone dry. Making a rope of liano vine, I lowered myself into this circular pit which was about thirty feet deep and about twelve feet wide. There were many skeletons in the bottom of the pit and I am sure they were the victims of a sacrifice. On several of these skeletons were some valuable artifacts which Paul and I retained. Coming from the well, we went into the larger building again and

decided that must have been a temple or place of worship of some kind. Being unable to read the hieroglyphics or decipher the pictographs, we still think it was one of the most sacred temples of worship.

Upon examining several of the smaller buildings, it was apparent that the people who once inhabited these cities were very highly civilized. After a few hours we went into Darien where we spent fifteen days just having fun, loafing, and listening out for any exploration news that might be adrift.

Baranquilla sounded like an interesting city, so we made a visit there. We were always eager for any news whether legendary or factual, in regard to any lost cities, and in Baranquilla we heard that there were three parts of the Venezuelan jungle where lost cities, one especially of very large size. Immediately after hearing of these lost cities in Venezuela we made preparations to leave Columbia when we were informed of a group of Indian people in Colombian country that were nearly all albinos. We decided to see these people if it were possible and secured a permit to penetrate back into their country.

After traveling three days through extremely heavy jungle country, Paul and I had that eerie feeling of being watched by strange, curious and all-absorbing eyes. We kept going as though the feeling did not exist, and on the third day we came upon one of the smaller villages where these albino people lived. It was surprising to note that the people with the darker skins, or native complexion, appeared somewhat smaller than the albinos. It gave us a queer feeling to see from one to three children, whose parents were of dark native skin, but who were themselves genuine albinos and other children in the same family with the dark native skin and dark eyes.

One very proud mother, who had twins eight months prior to our coming there, proudly displayed here two children to us, the girl baby being of dark copper skin and blue-black hair and piercing black eyes, while the boy baby had very fair skin and silky white hair. They were both good natured and of a happy disposition.

The most notable feature about these strange people is that they seemed to be able to read our minds for they could tell us where we had stopped before entering their country and what our true mission among them was. We had an uncanny feeling that they were able to read our very thoughts for the questions we asked were answered before we had our thoughts phrased. They were a very friendly group of people yet they were very respectful of all creeds and colors. We stayed with them five days, gained as much knowledge as possible about them and returned to Baranquilla. In Baranquilla again, we inquired about these strange people and were told that there were several villages farther than where we had gone and they were about sixty percent albinos and forty percent dark people. We were also told that dark skinned Indian people as far over as the middle part of Venezuela were very jealous of the albino people, not that they would create trouble with their fair skinned brothers, but they would jealously guard them against intruders.

Abandoning the thoughts of going into Venezuela, we went into Central American Country. After passing through the Panama Canal we soon were in the extreme southern part of Guatemala where we remained for a few days before crossing over into the extreme northern part of Nicaragua where we heard of a lost city over in the Mesquite Indian Country. Soon we were on our way in search of these orphan-like lost cities. Consulting the relief maps we failed to find the above mentioned cities, so we decided they were too small to chart and went in search of them. After twelve days of hiking through swampy jungle country, we got our first glimpse of one of the smaller cities. We found twenty buildings almost completely covered by jungle growth at this one site. We remained at this place five days and we knew that this had once been inhabited by the Toltecs. Very little information could be gathered here so we decided to make a large circle in a tour of the other cities, before retracing our steps back to civilization. At no place did we find more than twelve buildings, and gained next to no data, so we finally abandoned the hope of finding anything worth while. We headed straight for a larger modern city known as Quetzal Renango, and after eleven days of rough traveling, we arrived at our destination and went at once in search of a bath tub, hair cut with all the trimmings, and clean clothes.

We heard of several larger cities in the northern part of Guatemala and some in Honduras. There were stories of one particular temple located in the central part of Honduras that sounded quite interesting. The explorer who had been very near this temple informed us that he had come to within five miles of the site and this temple was truly in taboo country. Native members of his safari refused to go any closer than they were. The data that he had received from various natives made it a fact that this temple contained carvings and statues of monkeys. He was so interested in seeing this one great building that he pressed the safai to accompany him into it but they steadfastly refused to do so and threatened, unless he took them away from this taboo country, they would rebel, leaving him alone to get out the best way he could. He then tried to get the service of other natives but it seemed that all were superstitious of this taboo country. He informed us that we would need a month's supply of food to carry us through.

Paul and I at once got a safari together and started out to outfit it with supplies and in telling the safari where we were going, they all left us flat, no questions asked, so that was that. Searching about in our minds, Guatemala City seemed to be a place of opportunity and excitement so we started for there.

Traveling by train we entered into some of the most beautiful country we had ever seen. There were several large banana plantations and other tropical fruit and vegetable farms. As soon as our train chugged into Guatemala City we embarked for a hotel and after a quick bath and shave, we scouted around to pick up any morsel of exploring information we could. We loafed around this city sightseeing and spending our time in a leisurely fashion, but finding nothing of particular interest we left there to go to Playa of the Quiche.

Here we visited some of the extremely old ruin sites and took a few days trip back into the jungle country where we did a little hunting and fishing, and came in contact with a few of the Quiche people before returning to Guatemala City. We had heard stories of interesting places in Mexico and decided to visit Mitla and Monte Alban.

MY FIRST VISIT TO THE CHIGARAGA PEOPLE

During our preliminary work at Mitla we had heard so many stories or tales of the white or Chigaraga Indian People; some of the stories seemed reasonable, while others were doubtful. The director of our expedition requested me to take the necessary supplies and go back to make a survey, if possible, of the White Indians. Paul had agreed to remain at Mitla and interpret for the group. We talked for a while with two guides and made ready to leave. At daybreak the following day we left by horseback for the east. By noon we had left the lowlands and were gradually climbing. Jungle growth did not bother us until the late afternoon of our first day. We made camp by the river and had to build several smudge fires to ward off mosquitos and other flying insects, After a fitful night of tossing, sweating and bug and insect interference, we pulled up camp before good daylight and trekked toward southeast. By ten o'clock we had made good time and decided to rest, but we had stopped only about an hour when a clear sky tropical storm broke. It rained off and on until noon. The heat became almost unbearable, so we pushed on. We were slowly climbing again and the jungle growth became bad. After cutting our way through dense jungle foliage we were able to go on until near sundown, then we made camp. The King River was about a mile above us, so the insects were not so bad; but the day had been a grueling one and we were ready to sleep. Soon after moonrise our horses became frightened and were on the verge of stampeding. I got up to quiet them and soon found out what caused the trouble. A young panther on his first raid caused the commotion.

After five days of traveling through very rugged and mountainous terrain, I first saw the wall that surrounded the domain of the White Chigaraga Indians. After descending a long slope then riding over a level valley, we came to a very large gate. Several of the Chigaraga men were at the entrance, looking very stoical and remaining silent. After preliminary talk by the two guides, I was introduced to the people at the gate. After talking to them in their native language, the Aztecuz dialect, for some time, I was informed they had no hostile feeling for me an outsider. After a

short conversation with them, I was introduced to the historian. After a few sand writings and general talk in regard to myself and people, I was permitted to come into the city. I was greatly impressed by their buildings and homes. All were in very light or white color. Buildings were of stone and wood as well, but were colored with a substance near to our lime or white wash. All buildings were of one storey structure, some of two or three rooms approximately 12x14 feet, tothers were of six or eight rooms of the same size.

But the most notable feature of the people was the clothes they wore. Instead of the customary shirt and trousers, as the Indian people of North America wear, the Chigaraga clothing consisted of a robe made very similar to a bathrobe; very long sleeves, three tie strings in front, a wide belt a the waistline. The length of the robe is usually to the arch of the foot or at least to the ankle. Also there is a cowl or hood at the shoulders. Everyone wears the same, men, women and children. All are made of homespun wool, very soft and of porous weave. They were high, white boots soft, white leather. Such is the dress of the people.

It was the smile and serene greeting of the people that became so noticeable during the short time I was first among them. Very soon I was taken to the great leader or chief, Eachata Eacha Na, Mighty and Wise One.

At their most sacred temple, the people gather for religious purposes only. It is here the most sacred rites are administered, marriages, baptisms, blessings, and the last rituals for the dead. Every thirteenth and twenty-sixth day is set aside for the gathering of the people unto this most sacred Temple. Always present at these meetings is his counselor, Yin Nah Sha, Aban Kar his second advisor, his twelve council members and the tribal historian. A complete record is kept of all proceedings for future reference. A small room adjoining the sacred Temple is set aside for the library where both sacred and historical records are kept. They date back prior to 480 B.C. and have been written on parchment and skins, some on metal; recording are there of many ancient languages. Many are written in hieroglyphics, pictographs and petroglyphs.

There is no disease, vice, crime of tension among these people. Their's is a true Utopia. I was given a beautiful blessing in one of the temples and saw many of the sacred records.

The two guides and I made ready to depart, were invited into the temple, blessed and given gift from each of the sixteen council members. An invitation was extended to return any time. Leaving the Chigaraga people we returned to Mitla after five day's travel.

THE MITLA LEGEND

MITLA, without a doubt, proved one of the most interesting cities of any we had the pleasure of working in during our entire three year's expedition. We found the most beautiful stone work and mosaic of fine inlay and patterns. The precision with which the city was laid out was remarkable. We found many interesting artifacts and secured a great deal of data by our daily contacts with the Indian people living nearby. I had the pleasure of learning a very interesting legend of Mitla during one of the ceremonies held by the Indian people. This was told us by one of the wise, old men of the tribe. He started by saying, "Many, many suns ago before the mountains had grown, a great city thrived where the ruins now stand. The people were happy and gay. There was harmony and peace, abundance and industry. They reached a high degree of development and enjoyed a civilization and culture because of obedience and seeking after the higher truths and education. There were great teachers among them, white-robed ones who had come from afar, they knew not where. The wisdom and perfection gained from their teaching was far beyond the knowledge the inhabitants could have gleaned of their own efforts. Then, proudness and power, independence and lust for wealth and domination of their brothers began to creep into the lives of the people. They hearkened less and less to the teachings and truths of the white-robed, noble ones who had brought them up to such a peak of perfection and civilization. They were drunk

with independence, wealth; crime began to enter their lives; then immorality and dissolute living turned them away forever from the high teachings of their former years. They were warned to repent and cease their wickedness, but they turned deaf ears to all pleadings.

Destruction descended upon them. One morning, they who had survived, awoke to behold a flat, barren earth before them. The beautiful city was gone, the white-robed beings had departed, nothing but desolation stretched before them. Only the foundations of the beautiful buildings remained, and to this day it is thus, one can see only a subterranean city of empty foundations, all that remains of the once beautiful city of culture and learning and high attainment.

SOME OF THE TRIBAL LAWS RITUALS AND BELIEFS OF THE INDIAN PEOPLE

The following tribal laws are practiced by the Indian people of North America, Mexico, Central American and South America. However, all Indian people of the western hemisphere do not believe or practice the same customs, nor do their ceremonials all fall under the same pattern due to the peculiarities of the different tribes. The writer is not acquainted with all the tribal laws of all the Indian people of the western hemisphere. Therefore this will only be a blanket description of those Indian people whose practices are identical. As an example, the Quiche of Ecuador, Inca of Peru, Chavantes of Brazil, Cholla of Old Mexico, Apache of Arizona, U.S.A>, and the Algonquin of Canada, although there is a great distance separating these people from South America to Canada yet their tribal laws, rituals, beliefs, and headdresses as well as many of their words are identical. The author speaks not only of these mentioned above but of all other tribes of the western hemisphere whose beliefs and practices fall under the same pattern.

The Indian people are taught to:

1. Believe in the God who created all earth people and all living things, as well as all other things of the earth. He is held in great reverence and worshiped as the Supreme Being.
2. Believe that there are many other gods, but the people do not worship them although they have rituals and ceremonials to honor these gods during various times of the year. For example, a three-day ritual or ceremonial is held once a year in honor of the Rain God, Tlaloc. A description of this ceremonial will be given later. Of the many other gods the Indian people believe that there is a god of each thing, such as the horse god, the sheep have a great sheep god or spirit, the antelope, buffalo, in fact each living thing has an individual god of its own kind to worship. The trees, flowers, and birds each have a god to worship, but the people do not worship these gods.
3. They always highly respect their parents, to seek and follow the advice of their elders. They know and realize that through their parents they have their two most sacred possessions, life and their bodies. They are taught to respect their own bodies, to keep them clean on the inside as well as on the outside, and do nothing to injure their bodies of their health.
4. Have the greatest respect for their high council members, to seek and heed their advice for it is upon their shoulders that rests the welfare and happiness of the people of their respective nations. (A description of how the Indian people select their leaders will be given later on.)

The laws and commandments of the Indian people in general are similar to the white man's ten commandments, however children at a very tender age are taught never to worry about anything, no matter how bad the situation is, and never to fear death but be prepared to meet it when it comes and therefore welcome it.

When a boy reaches the age of learning, between seven and eight years, he is taught to follow the trade that his father plies. He is also taught all sorts of household duties, the same as the girls are taught. He is taught at all times to be helpful and useful to all people in his community. In each community there is an honorary council member who watches over the people, gives them advice and protects the welfare and interest of all the people in that area. He particularly watches the progress of each young man in his community, classifying each boy according to his merits, much the same as a scout master guides and directs the activities of a cub scout.

Sometime during the year all high council members in one body visit each community of the reservation and confer with the honorary council member about the welfare and happiness of all the people, their wants and needs. If there is a surplus of any commodity in a community they arrange for it to be exchanged for something the people need from another community. On the last day of their visit it is customary for them to inquire about how each boy has progressed in that community. The honorary council member recommends each boy who merits a reward. The high council members call these boys before them and encourage them to continue their good work, promising them that if they continue to do in the future as they have in the past, they will be rewarded again. At the close of this ceremonial a high council member or the chief presents each boy his merit of award which is a blue hawk feather.

This rewarding continues over a number of years, or until the boy receives his twenty-four blue hawk feather. But if at any time during this period the boy breaks any tribal law, sacred or otherwise, upon the return of the high council members he is called before them, his awards taken from him and destroyed and he has to start out as he did in the beginning; however. after the young man receives his twenty-four blue hawk feathers which would put him around the age of thirty, the high council members call him for a special ceremonial, ask him to return the twenty-four blue hawk feathers, which the chief destroys. Then the chief presents the young man with one white eagle feather. The young man has started on his greatest accomplishment, the making of his high council bonnet.

If he continues to progress and does not make any errors, it is possible that by the time he has reached the age of forty-five or fifty years he has received his twenty-four white eagle feathers and one red cardinal bird feather. The man is then permitted to take part in one of the high council mens ceremonials, but he has no right to vote upon any subject or voice his opinion in any respect. Only upon the death or resignation of a council member or a chief is the young man eligible to be voted in to succeed the one who has left his office. It has been known for a man to sit in council as long as fifteen or twenty years before he is voted into the council circle.

It is customary that upon the death or resignation of the chief, the oldest council member of the council or the council member who has the most feathers of merit to succeed to the position of the chief. Presentation of feathers of merit continues to be made to high council members for outstanding service to the people, as long as they are in office. It is hard for any man to become a council member due to the strict laws that he must live and abide by. One can readily see why high council members are so highly respected by all of the people of their nation.

MARRIAGE LAWS

Courtships among the youth of the Indian people does not start at an early age, the young man is usually around twenty-four or twenty-five and the young lady around eighteen before they become serious about marriage. Courtships usually last from six to eight months or more, until each becomes acquainted with the other's likes and dislikes, his habits and beliefs. Marriage with the Indian people is one of the most sacred ceremonies and is held in deep reverence. Before

marriage is ever mentioned or even considered, all things are thoroughly discussed in a very serious manner, and each has to be sure in his heart that the other will be his ideal mate. The parents of each are acquainted with the coming plans and they counsel with the young couple before agreeing to the marriage. After the parents have discussed the situation with the young people, the entire community is notified about the coming marriage.

The date for marriages is always set for about the time when the high council members will be in that community. Everyone is invited to attend this ceremonial on the date which has been set. It is customary for the couple to discuss with the high council members on the night before the marriage, their plans for the future.

There are three parts to an Indian marriage ceremony, the first one at sunrise, the second one at high noon, and the third about thirty minutes before sundown of the same day. The ceremony begins just at sunrise when the first rays of the rising sun touch the couple. In the presence of the high members and the people assembled. the first part of the ceremonial takes place, continuing for about thirty minutes. Immediately after the first part of the ceremonial is finished it is customary for the people to celebrate with feasting, singing, dancing, and games of all descriptions, in fact it is a gala occasion. Again at high noon for about thirty minutes, the ceremony is resumed. After this second part everyone returns to the party which continues on through the afternoon, until about thirty minutes before sundown. At this time all the people assemble for the final part of the ceremony. As the last rays of the sun fall upon the couple the final vows are made as follows:

The young man will say to the young lady; "So long as the sun shall rise in the east and set in the west I shall walk by your side. I shall share all your troubles and burdens with you. I shall always and at all times do my best to make you happy. In times of sickness or sorrow I will comfort you. I will try at all times to do only good deeds in your presence. I will never speak evil things against you. With my hands and my body I will give you all the comfort of life that I can. I speak in the name of God who created all things. Not only for this life will I do these things, but in the life I will continue to live in the spirit world, I will do them also. I speak this in the presence of our council and in the presence of the people of our community. My vow I have made.

The young lady to the young man will say, "So long as the sun shall rise in the east and set in the west I shall walk by your side. I shall share all your troubles and burdens with you. I will try to give you a man child as our first. In times of sickness and sorrow I will comfort you. I will try at all times to do only good things in your presence. I will never speak evil things against you. With my hands and my body I will give you all the comforts of life that I can. I speak in the name of God who created all things. Not only for this life will I do these things, but in the life I will continue to live in the spirit world, I will do them also. I speak this in the presence of the people of our community. My vow I have made, your vow I have accepted." Then, the celebrating ceased and all go home.

With the Indian people living up to their vows as an inbred pride, divorces were unknown in the Day Before Yesterday. As with all people, there were slight misunderstandings which resulted in spats from time to time; however, it was customary in cases of separation of the couple, the one who was at fault would seek the counsel of the high council members. After the reasons for the separation were made known to the council members, they would call in the other party and discuss with them ways of righting the situation which confronted them and help them make plans to continue in the keeping of their vows to each other. Should either of the pair do something that would create a permanent separation with no hope of reconciliation, the one at fault would be forced by the council to leave the country forever, being an "avipas" (outcast) from that day on. To be, in the eyes of his people, an "avipas" is the worst insult known to the Indian people. Should either the man or his wife become an "avipas," after one year it is then permissible for the remaining one to remarry.

That married life will continue on after death, is the sacred belief of the Indian people, that is, if both parties live all the laws and rituals as nearly equal each other as possible, a man cannot live only a good life and his wife live a very good or

near perfect life, or vice versa as this would put each of them in a different plane in the spirit world, automatically dissolving the marriage; both have to live on an equal keel in this life. Should one of the couple die before the other, and that one had lived just a good life and the one remaining on earth had lived a near perfect life, the people would mourn that the couple's married life had ended.

After the burial ceremony which is always at night, they would pray to Ski-Skee-I-Eba (god of the star world) to accept the spirit body of the one whom they had just buried. The people who had attended the funeral would look into the heavens for the brightest star, for it was their belief that the brightest star that appeared in the sky was the spirit body of the one whom they had just buried, and Ski-Skee-I-Eba had granted their request. Should a man or his wife die and the individual had lived a very good life, it was the belief of the people what the spirit body of the one whom they had just buried would return to No-To-No-To-Kama, Moon Mother, and immediately after the burial ceremony the people would pray asking No-To-No-To-Kama to accept the spirit body of the one whom they had just laid away; for the earth people knew that the person had lived a very good life and deserved to return to the glory of the Mother. Should a man or his wife die and the individual had lived a near perfect life, following the burial ceremony at night the people would pray until the first rays of the sun appeared. They would pray, "Oh Mighty Esh-Ka-Waa-Waa, Creator of earth, all earth people, and all living things, we pray to you to accept the spirit body of the one whom we have just buried, for we earth people know that this person has lived near perfect and deserves to return to you, from whence he first came." When a man or his wife passes on who has lived a life of continuous sin, committing atrocious crimes, and not having departed from these ways and returned to the good life during his lifetime, there would be only a burial ceremony without prayer. One of the assembled group would say after the burial. "Wee-Ta-Ga, God of the ground, we return to you what you gave to us." The people believe that the man, while upon this earth had the spirit of the devil, and at his death they returned him to the one who had been his master in life.

A child or baby who dies before reaching the age of learning, seven or eight years old, returns to Ash-Ka-Waa-Waa from whence he first came.

At the time a child is born the mother-to-be is kept in a sanctuary where no man is permitted to enter. It is the law that the man must remain outside and nearby, suffering the mental anguish of what his wife is suffering physicals, as the sounds from within the sanctuary reach his ears. It is customary that only a woman who had born a child is permitted to attend the mother, usually that person is the wife's mother or the husband's mother, or both. It was the belief of the people that the child, while still within the vessel of the mother, is only a growing mass of flesh, and immediately after the child is born the spirit enters through the mouth at the first breath it draws. The spirit chosen in heaven to inhabit this child's body while upon the earth is accompanied from the land of Esh-Ka-Waa-Waa, The Creator, by a group of other choice heavenly spirits, to this sanctuary upon the earth and at the child's first breath this chosen spirit is released from heaven and entered into the child's body through its mouth, and earth life begins.

One of the most sacred laws followed and abided by the Indian people is that it would be a sacrilege to witness a person dying. Prior to the moment when a person is about to pass on to the spirit world all those who are by his side immediately leave whether it is within a building or in the open. They always turn their back to the person for it is their belief that one should be remembered as he was in life and not as his body would appear after death. The belief is that holy spirits come to take away the spirit of the one who is passing on, back to the spirit world where it rightfully belongs. These holy spirits escort the departed spirit to its destination whether it be the Star World (Ski-Skee-I-Eba), World of the Moon Mother (No-To-No-To-Kama), or to the Perfect Spirit (Esh-Ka- Waa-Waa) from whence it first came.

THE LAWS OF PUNISHMENT

Meeting out punishment to the law breakers was done as follows, so the reader can readily see why crime was seldom committed among the Indian people. The law were so rigidly adhered to that one could easily see that crime did not pay. For lesser crimes such as stealing and petty larceny the punishment was as follows:

If one should steal a blanket of a horse or any personal effects that had any value whatsoever, from a member of his community, word would rapidly spread that the law breaker was "Asha Weetega"(Son of the Devil) thief. Very rapidly word would spread over the entire nation of his people. By runner he would be summoned to appear before the high council members. The law breaker would have the opportunity to accept the summons and appear before the high council members or outcast and banish himself from the nation. He would appear before the high council members without escort and face his accuser. A very fair trial was held and at all times would the law breaker admit his guilt. For one to falsely accuse another, the accuser would receive the same penalty as the accused if he had been guilty as accused.

All sentences that were measured out were done on the scale of a day's labor, a day lasting from sunrise to sunset. Should the law breaker steal a blanket or some personal effect and his accuser valued it the same as ten, twenty or a hundred day's work, the law breaker would have to humble himself to the man whom he had harmed or stolen from, and his accuser would give him the hardest, dirtiest work he could find to impose upon the law breaker. When his sentence was completed, his accuser would forgive him and promise never to hold ill feelings against him, no more forever. The accuser would ask all the people in the community to forgive the law breaker as he had done. The high council would send word by runner to all people of the nation that they had forgiven the law breaker and for all the people of the nation to do likewise, never to bring it up or accuse him of his past mistakes. Should the law breaker break the law a second time such as the crime he had committed the first time, his punishment would be three times the amount of the first sentence. Again he would be forgiven and his past mistakes not be held against him, no more forever.

Should any other tribal member remind or accuse him of being a law breaker after he had paid his penalty, be it one or two times, his accuser would humble himself to the one he has wronged and do three times the amount of work or days that the one whom he had taunted had previously done in payment as penalty for the crime he had committed. For breaking the law a third time there was no excuse. Two times had the people forgiven but no forgiveness for the third offence. The law breaker was escorted by his accuser and some of the council members to the border line of their nation, told to look back upon the community, mark it well in his mind, then to go from the nation, an outcast forever. Wherever an outcast went he was accursed and he should never retrace his steps again. For the more serious offences such as malicious destruction, wantonly killing animals not belonging to him, arson, or being a detriment to the nation in any guise, the penalty was more severe. Various forms of punishment were imposed upon the law breaker. One form was to take the accused at sunrise, strip him of all his clothing with the exception of a breach cloth, leaving him practically nude and barefooted, blindfolded and mounted upon a horse with his hands tied behind him, a sack of food and water tied around his neck in such a way that it would be impossible for him to get ahold of it, taken to the most tortuous part of the country, removed from the horse, turned around three times and told to walk. Regardless of the time of year whether summer or winter, he must pay the penalty. At sundown those assigned to see that he paid the penalty would mount him on a horse, return him to the community where the medicine man would treat his wounds, doctor him and possible for several days, his punishment would continue until his sentence was completed. Sometimes if a man was sentenced to ten days of this kind of punishment it would take two or three months before his sentence was completed. He would be forgiven and his past held against him no more, forever.

Another form of punishment that is equally as severe as the above is called, "the stretch." The law breaker was placed upon a pile of stones about eighteen inches square at the top and from five to six feet high. He was laid across the top

of this pile of stones, a large basket was placed upon his chest or stomach, a crutch-like pole placed at the back of each leg at the knee, his arms outstretched from his body and a crutch-like pole placed just above the elbow of each arm. Another crutch-like pole was placed at the back of his neck to support head and shoulders. A basket about the size of a half bushel measure was tied to each wrist and around each ankle. The basket that was placed upon his chest or stomach was approximately the size of a bushel measure. Each member of the community would walk by the law breaker and drop a small rock into each one of the baskets until they were filled. The law breaker would remain that way until sundown. When he was taken down at sundown his wounds would be dressed or taken care of, and when he was again able the people would administer the same punishment until he paid his full penalty. Upon completion of his sentence he would be forgiven and his past would be held against him no more, forever.

Another form of punishment was to strip the law breaker of all clothes, leaving him with only the protection of a loin cloth, and to take him where a large bed of red or black ants were located. Four large stakes were driven into the ground, the law breaker was tied spread-eagle fashion to these four stakes, his body covered with honey, and the ants would do the rest. At sundown he was taken back to the community where the medicine man treated his sore and wrecked body. Sometimes there would be a period of several days before his wounds would heal sufficiently to return him to the same site to continue his punishment as the penalty that was imposed upon him. When his sentence was completed, if he lived, he would be forgiven and the past held against him no more, forever.

Punishment for greater crimes such as murder, mayhem, or an atrocious assault upon the opposite sex, there was but one penalty—death. The law breaker had his choice of any form of taking his own life that he so chose. Executioners were unknown, therefore it was a case of suicide. If the offender chose the pit of No Return, he would be lowered into a deep pit and members of the community would drop poisonous snakes, gila monsters, poisonous spiders, and scorpions into the pit with him. He would tease the reptiles into striking or biting him and die a horrible death. If he chose the death of the wild horse, the wildest horse they could possibly find would be run into a small enclosure, there the lawbreaker would throw a loop around the horse's neck and shoulders, tie the other end of the rope around both of his ankles. The members of the community would open the gate to the enclosure, which the horse would run through, dragging the law breaker to death.

If the law breaker chose to go to a high point in the mountains he would jump to his death from one of the highest ledges. Such were the penalties imposed upon the law breakers and the reader can readily understand and know why crime was very seldom ever committed among the Indian people of the Day Before Yesterday.

QUICHE FIRE DANCE

After visiting several sights in the Quiche country, Paul and I were guests of Chi Chi Suma, who was leader of all the Quiche Indian people throughout Guatemala. The Quiches have a very peculiar law; a person from the outside world is not welcome among them until Chi Chi Suma accepts them and makes known to the people that the outsider is welcome among them. To anyone who breaks this law and accepts an outsider without the approval from the chief, has a mental curse put upon him. There have been many cases of this curse known; in fact, Chi Chi Suma put a curse upon his own daughter for breaking this sacred law, and she dwindled away and died not long after. The Quiches' mode of living is somewhat similar to the Chigaragans, but not to the same extent, owing to the fact that the Chigaragans are in such an isolated place, having no contact with the outside world, whereas the Quiches live near many of the thriving cities of Guatemala and are in daily contact with the outside.

Living among the Quiches for a short period, Paul and I were accepted and later on adopted by Chi Chi Suma, and accepted by all the people; taught many things pertaining to their laws, rituals and traditions, and were soon permitted to take an active part in all their daily activities.

Not long after this adoption we were taken to one of the more remote villages where we were informed by Chi Chi Suma that the people were preparing for the Fire Dance, which was to take place during the near future. After making ourselves comfortable to remain there, we started to take part in this preparation also, upon an invitation extended to us by Chi Chi Suma. We busied ourselves for several days under the watchful eye and instructions of one of the older sages who had taught many of the Quiches their part in this magnificent, ceremonial fire dance. Each one taking part in this sacred ritual must make his entire costume as described by the old sage, and we were no exception.

Working very diligently weaving the short skirts and breast harness (made similar to a lady's brassier), also a long cape of the color chosen by the instructor, to be worn over the entire costume, our regalia was completed when the time came to use it. The feather headdresses are made of exquisite bird plumage of one color. The white padboots are made similar to those worn by the Chigaraga people. Paul and I trained faithfully to take part in this magnificent spectacle. We had both taken part in many dances and ceremonials but none so elaborate or more sacred than the Fire Dance. It was necessary to remain with this group of dancers until the part in the ceremonial was perfected. Practicing from four to six hours each day to the music of tom toms, reeds and an instrument similar to that of the xylophone. They simply beat sticks together to the rhythm of the music, at times making a cymbol-like crash. When the dance was mastered to the satisfaction of our tutor, information came that it was expected of us, not only to take part in the ceremonial dance, but to accept also, the honor and distinction of marching in the grand procession, walking side by side with Chi Chi Suma and his great council circle, each bearing his fire stick.

Three days before the celebration of this gala event, all dancers taking part were summoned before Chi Chi Suma, who gave a lengthy talk in regard to the significance of the Fire Dance, and praised all who had practiced so faithfully. The second prior to the dance was spent in giving thanks, praises to Itla, the Fire God. The last day prior to the dance, last minute inspections were made to be sure all things might be in readiness by dawn of the following day. All during the night people from nearby villages and many from distant villages, made pilgrimages to this site to witness the ceremonial, which had not been portrayed for fifty-two years.

Next morning at daybreak came the hour of prayer, then all the dancers dressed in the ceremonial costumes, met at the Playa of the Quiches. Chi Chi Suma and all of his councilmen were dressed in all of their ceremonial splendor to lead the grand procession. The one who lights the firestick is the one who was born on the day of the last Fire Dance, fifty-two years ago. On this occasion there were three who were born on that day, two ladies and one man. Chi Chi Suma bade all three place their torches in the great firepot and light their torches, and to the beating of the tom toms and the music of the reed-blowers, this grand ceremonial parade started its trek to a great ampitheatre-like recess hidden away in the nearby-mountains. The procession was led by the three torchbearers, followed by Chi Chi Suma, Paul and me; immediately in the rear were his great council members, followed by all the dancers, making one of the most colorful processions ever to be witnessed.

As the procession slowly wound its way toward the great ampitheatre, all the people reviewing this parade chanted to the rhythm of the reed blowers and toms toms. Upon the arrival of the procession at the ampitheatre, Chi Chi Suma, with his council and Paul and I were seated in respective places of dignity. The three torch bearers entered into the arena followed by all the dancers who were to take part. Half the reed blowers and drummers were seated on each side of the arena, while the remaining half of the musicians took their places among the spectators, to relieve the others at a designated time during the dance. Soon this great ampitheatre was filled with spectators. At a signal by Chi Chi Suma, the stick crackers gave a crash with their sticks and a hush fell over this tremendous crowd. Chi Chi Suma rose and addressed the people, gave a short prayer, and upon a gesture from him, the Fire Dance started.

The three torch bearers touched their torches to a large fire-bowl filled with a pitch-like substance and a great flame shot upward. Surrounding this bowl were thirteen young ladies, each having two sticks in her hand, who thrust these into the flames, withdrew the burning sticks and, turning from the bowl, they faced a great circle of male dancers. The

length of these was about eighteen inches long. With a quick, underhand motion, each girl in her turn, threw the lighted firestick to the male dancer opposite her, who caught it as it made the second complete turn in the air. Then it went to the dancer next to the first. After all the firesticks had been lighted, and each dancer held his stick aloft in his right hand to the music of the reeds and tom toms and sticks, they marched twice around the arena, each dancer taking his respective position. Immediately the drums and the sticks ceased making any sound and to the music of the reeds, started one of the most beautiful and precise juggling acts that one could ever hope to see.

These many torches were exchanged between the dancers, each being tossed high into the air with perfect timing and precision, in many different patterns. All the while the reed-blowers were playing shrill, plaintive music. During this time, all the lady dancers gradually withdrew, leaving only the male dancers in the area. This, we consider one of the greatest displays of juggling ever to be accomplished. At a certain pitch from the reedblowers, the tom toms gradually broke in. The act of juggling decreased and soon each torch bearer was holding his lighted firestick aloft in his right hand. The music abruptly stopped and chanting of praise from the spectators was under way. Upon a signal from the drummers, all the male dancers slowly marched out of the arena, leaving only the great flaming firebowl in the center. The first part of the dance was over. Many of the spectators remained in their seats while others walked about to stretch their legs and to discuss current events. Paul and I excused ourselves from Chi Chi Suma and went among the people, chatting here and there, winding up at the huge food center to help ourselves to the many delicacies spread before us. Here the people discussed the dance they had witnessed before or, on the other hand, if this was the first dance they had witnessed, and excitement ran high in their eloquence of its enjoyment. All spectators were arrayed in their very finest raiment. Paul and I returned to Chi Chi Suma and his councilmen, and described to him how highly we had enjoyed the event up to the present time. Chi Chi Suma signaled to the drummers and they in turn, started a slow muffled beat on the tom toms calling the people to assemble again for the last part of the dance.

As the people gathered to their respective places, Chi Chi Suma called one of the ladies holding the sacred fire-stick and bade her bring it to him. He and his chief adviser arose, turning to Paul and me, he placed the burning fire stick in my hand and informed me that I was to take his place as leader of the people and Paul would be my Chief Counsellor during this part of the dance, while Chi Chi Suma and his chief Counsellor went for a much needed rest. Soon the tom toms stopped beating, Chi Chi Suma bade Paul and me to stand up and while I was still holding the lighted fire stick, Chi Chi Suma removed my cape while he chief adviser removed Paul's cape, Chi Chi Suma placed his cape around my shoulders, his counselor did likewise for Paul. Chi Chi Suma then removed my feathered headdress and placed his own upon my head. His counselor did the same for Paul. He called to the people and said: "My son shall be your leader, his brother shall be his adviser until this part of the Fire Dance is over. I ask your approval." Immediately a cry of approval rose from the people, who rose to their feet, shouting "Chek Ta!" (approval) Chi Chi Suma very rapidly described to me what I should do and he and his counselor quietly retired from the tribunal box. Immediately after Chi Chi Suma's departure I rose to my feet, which was the signal for the reed blowers, tom toms and stick-clackers to begin the music. I motioned to one of the three ladies who carried the fire-sticks, to come to me. When she approached, I stooped from the tribunal box and touched my lighted fire-stick to the one she held, lighting it. She then turned and walked away. Another of the three came to the tribunal box and in the same manner her fire-stick was lighted. The third lady who approached me had no fire-stick in her hand, so I leaned down from the tribunal box and placed my lighted fire-stick in her hand. On each side of the great, burning firebowl stood two rows of lady-dancers, twenty-five on one side, twenty-four on the other side, with unlighted fire-sticks in their right hands. The one to whom I had given my fire-stick headed the line of twenty-four, she making the twenty-fifth dancer in that line. The other two ladies who carried the lighted fire-sticks walked down the lines on opposite sides of the fire-bowl and lighted the fire-sticks of each dancer.

The costumes of the women were made of a sleeveless, form-fitting blouse of about a chinese-red color; the skirt, of the same material and color, reached just below the knees and was very full. Around the waist they wore a three-inch blue sash; a head-band to match was worn over their shoulder-length hair. All wore white pack boots, reaching to about

three inches below the kneecap. As soon as all the fire-sticks were lighted, and the fifty-two dancers started to chant, the music at once changed. The drummers and stick-clackers ceased and only the reed-blowers produced music for this part of the dance. As soon as the tom toms and sticks ceased to play, the ladies marched the huge fire bowl to the music of the reeds, first in single file then each one touching her left hand to the right hand of the fire stick bearer behind her. Breaking from this pattern, they formed pairs and marched around the fire-bowl; from this they broke into single file again, intertwining as they marched around the bowl. This part of the dance is quite slow, but the pattern of the dance changes rapidly and it lasts for approximately thirty minutes. Just before time for the dance to end, the tom toms and sticks took up the rhythm, indicating that this part of the dance was ended; upon which the ladies marched in single file to the exits of the arena, amid the wild applause of the spectators.

A recess of several hours was in progress until late afternoon, when the third and final part of the dance was to begin. As everyone again partook of food and chatted with each other and played with the children, Chi Chi Suma and his counselor mingled with the people, and Paul and I enjoyed this close contact with the people on a day set aside for so sacred an occasion. Chi Chi Suma pointed to a shadow on the rocks and reminded the people that it was time for everyone to assemble in the arena for the last part of the dance. Slowly the great arena began to fill, the reed blowers started to make music. When the shadows reached a certain mark on the stone marker, Chi Chi Suma signaled the final part of this dance to begin. Turning to Paul and me he said: "My son and your brother, you will go to the arena and take your part in this ceremony that you have been taught." We adjusted our own headdresses and went down the runway and entered into the arena by the same way all the other dancers had entered. We looked about for our instructor, and soon found him conversing with some of the other dancers. He saw us and beckoned us to come to him. After a few final hasty words of instructions, he gave Paul and me an unlighted firestick each and told us to take our respective places among the dancers. The stick-clackers upon a signal from Chi Chi Suma, started the slow, rhythmic beat; a silence fell over the entire arena. When all was quiet, Chi Chi Suma and his council members all arose and Chi Chi Suma immediately began to pray. Upon conclusion of the prayer he signaled for the reed blowers and the drummers along with the stick clackers, and the final part of the Fire Dance was under way. Paul took a very brief part and immediately left the arena. Upon completion of my part I left the arena and together Paul and I joined Chi Chi Suma and the council members to witness the final part of this grand spectacle.

All the fifty-two men and fifty-two women appeared in this final part. Each dancer marched by the fire bowl and lighted his fire-stick at the beginning of this part of the dance. This is the most sacred part of the dance and was very quietly and precisely carried out. There was no wild scampering or twirling of the firesticks here. The dancers marched and entwined in twos and fours to perfection. Near the close of the dance two members entered the arena while the dance was still in progress and on the left side of the firebowl from the council members, upon a low pedestal, set a huge drum. At the same time two members entered, carrying a large pottery jar of water which they set on the right side of the firebowl. The clackers and drummers ceased their rhythmic beating, leaving only the plaintive music of the reeds to be heard. There came a very brief pause and the two who had brought in the big drum started to beat out deep, intonating sounds which signaled the reed-blowers to cease their playing. The drummers beat upon the huge drum for about three minutes and immediately came to a pause. Chi Chi Suma arose at this brief pause and announced to the people the sacred ceremonial dance had been danced in honor of Itla the Fire God, whom he knew was well pleased and would bestow his blessings upon the earth people. In a very humble and reverent voice he said that fifty-two years would pass before another dance would be held. and he knew he would not be there to witness it. He had already seen two of them and he knew he would not be there to see the third one. He gave his blessing to the people and a special blessing to Paul and me; and to the music of the reed blowers and tom tom beaters, all the people returned to their homes.

That night Paul and I sat and talked with Chi Chi Suma and he related many incidents that had happened in the long-dead past, as well as many things that happened during his life. We stayed among the Quiches and made ready to go up

into Mexico. On our day of departure we had a lengthy visit with Chi Chi Suma and his counselors. We left the Quiche people and Chi Chi Suma rode a short distance with us, and gave Paul and me a very beautiful blessing. Then he turned slowly, to return to the land of the Quiches and Paul and I went on our way, always remembering Chi Chi Suma as a great man, both in intelligence and spirituality.

Chi Chi Suma made mention, prior to our leaving the Quiche country, of the Golden Library that was located somewhere up in Yucatan county, and told us a group of Indian people was in possession of the knowledge of the Golden Library. He also informed us that, if we were seeking more knowledge of the Golden Library, we were to relate to their leader, whose name was Itzla Chelan, of our being accepted and adopted by the Chigaraguan people and about our being accepted and adopted by Chi Chi Suma; the part we had in the Fire Dance; and also, to take a message of good will to Itzla Chelan and his people from Chi Chi Suma and the Quiche people.

THE GOLDEN LIBRARY

After leaving the ruins of Tical we trekked into Guatemala and worked at the city of Coban. Since the area around Coban had been gone over with a fine tooth comb by other explorers, we found very few artifacts. All other data found by us had been previously reported by those who had preceded us to the spot. Traveling north by east, we went through Mestiquea Country finding very ruins, and those few we did find were so badly deteriorated that no artifacts were found there. We touched near the border of British Honduras and from the Indian people there heard many stories in regard to a group who inhabited Campechee, Quintana Roo Country. Being much interested in the stories we heard regarding the Golden Library that was in the possession of these Indian people, known as the Tzichallas, and whose leader is known as Itzla Chelan, we entertained ideas of visiting them. These people live within no specified boundary or reservation, but are constantly on the move, truly a nomadic race. They move at their pleasure and leisure, staying two or three or even five or more days at one place before moving on. During the rainy season they remain at one spot at least two months and sometimes longer, maybe three months. Game, fruits and vegetables are abundant as well as fish and fowl; therefore, they are not tied down to farming or any specific form of livelihood. The more tales we heard in regard to this group of people, the more we became interested. Finally, it was decided to penetrate into the country and get as much data as possible on this tribe, But our main interest was the Golden Library. Not long after our departure from Honduras border we encamped near the city of San Felipe, gathering as much information as we possibly could regarding the whereabouts of the Tzichallas people. Getting no information as to their whereabouts' we penetrated deeper into the jungle country, coming at length to Lake Aguada Cordina, not far from which we contacted a small group of Otopeks Indians who told us the location of Itzla Chelan and his people. The two hours spent with the Otopeks were pleasant and informative as the group was very friendly. The route to Tzichallas Country brought us into the most uninhabited part of the jungle we had ever been through. Animal life was abundant making this a perfect hunters paradise. The spot where Itzla Chelan and his group were then encamped was surrounded by deep swamps and such thick undergrowth that the difficulty with which it was reached made it seem more isolated than any other part of the country. The entire strip of highland was surrounded by almost unpenetrable, entwining vines and vine-like trees. As the entire trip had to be made on foot, one could not expect to cover very much ground in a days' trek, so the small hunting party we came upon a few days later, was warmly welcomed. In a very short time they became quite friendly, inviting us to join their group, sharing with us their game and exchanging sign-talk with us. Their invitation to accompany them to their leader, Itzla Chelan, was accepted without hesitation. Although many of the hunters were laden with the fruits of their hunt, they offered to assist us with our traveling equipment. Traversing the few miles from the hunters' camp, we came upon a large clearing within which were a number of huts crudely constructed of jungle growth, vines, leaves, and grasses woven into a mat-like material. Immediately upon our arrival there, the women took charge of the game brought in by the hunters and set to work to prepare it for a feast. The pride of the individual at once made itself manifest in the cleanliness and modesty of dress, and the orderly cleanliness of their surroundings.

There were no piles of debris visible, and the ground about the huts was swept clean leaving a brick hardness to the earth. All the people seemed friendly, none appeared to be suspicious of our group being there. As soon as the hunters were relieved of their burdens, the leader of the party invited us to come with him to the largest hut. When we arrived at the door, the hunter asked us to remain outside while he entered. He was in the hut only a few minutes before he reappeared followed by Itzla Chelan, who, after greeting us cordially, invites us to enter into his hut. Paul and I entered the hut, leaving the other members of the expedition on the outside with the hunting party. For a short time we conversed with the chief in sign language because neither Paul nor I had mastered their language enough to speak it fluently. The chief was a large man of very striking appearance, with intelligence and wisdom far superior to that of other leaders with whom we had come in contact. Remaining in the village for a short period, becoming accustomed to their habits and ways of living; Paul and I finally broached the subject of the Golden library. Two of his advisers were present when we spoke to Itzla Chalan of this subject, and we immediately noticed the change of attitude of all three of them. The conversation carried on among the three of them was switched from their own native tongue to one that was strictly foreign to Paul and me. During the course of this conversation the leader would question us in sign language, we would answer, and our reply, in turn, would be spoken to the two advisers in the foreign language. After a while the two advisers went out, leaving Paul and me alone with the leader. He conversed further with Paul and me for a little while, then informed us that we would have to remain there for sometime before he would speak of the golden library any more. He neither encouraged or discouraged our hope of hearing about the library. We readily accepted his invitation to remain, taking our leave of him and hurrying to inform the others of his decision and our plans. During the following ten days that we were their guests while they were camped at this spot the leader and I never mentioned the Golden Library. On the eleventh day he informed us that they were about to move and for us to make preparations for the move, if we cared to remain with them. We informed the rest of our party of the invitation, and the following morning we accompanied them to the next camp site, arriving after four days on the move. The eight days spent at this site were devoted to hunting, resting, playing games, just as at the last camp site but not once during the eight days did Itzla Chelan make any mention of the Golden Library. We were again invited to accompany them to the next camp site, which we readily accepted for we knew they were going through worse jungle country than we had previously been through. We were on the move five days before we reached the next place, where we remained for twenty-seven days. After a couple of days of much needed rest, we resumed our daily routine with them as we had at the other two camps. On the ninth day Itzla Chelan asked us to his hut. When we arrived there he immediately started the conversation and soon on the subject we had waited so long to discuss -- the Golden Library. The trend of conversation was toward Paul and me in regard to the Golden Library, but not once did he refer to other members of our party. He asked us many questions about ourselves as well as the people from our Indian country. We gave him a brief sketch of our lives which he enjoyed immensely, especially of our exploration and research work. He was very deeply interested in the ways of living of other Indian people which we minutely described to him. Toward late evening he called a halt to our conversation and informed us that he would send for us later on that night. Paul and I had explained to the other members of the expedition what had taken place which seemed to bring a ray of encouragement to all of them. We had almost given up the hope of his sending for us that night, when there came a call from the outside of our hut, informing Paul and me that Itzla Chelan wished to speak with us. We were greeted cordially by him and his two advisers. The conversation was resumed with much the same trend as it had been earlier that night. Paul and I mentioned Echa Tah Echa Na in connection with our explorations and a greater interest was at once perceived. He questioned us in minute detail about the Chigaragua people. In the course of our description of the White Indian people and how we had been accepted by them, we told him of our adoption into the tribe and our invitation to return to the Chigaragua people any time we so desired. It was then that he agreed to explain, in minute detail, the Golden Library. Giving us his promise to return the next night and tell us his story, we all retired. Paul and I were so highly elated that we awoke the other members of the expedition and gleefully related the degree of success we had attained that night. We slept soundly, but awoke the next morning earlier than usual with a song in our hearts and happy in our minds. A few hours hence we would know whether or not what we had been seeking was only legendary and a myth or the truth and a fact.

Late in the afternoon we became impatient, wishing for the night to fall as we were eager to hear Itzla Chelan's story. After what seemed an eternity, night settled over the jungle and Itzla Chelan's messenger stood silhouetted against the huge tropical moon, delivering his request for us to join him in his hut. Paul and I were seated facing Itzla Chelan and his two council members, and the story began. As the significance story unfolded Paul and I became so deeply engrossed that the thin streaks of dawn were coloring the sky before we realized the passage of time.

The same description of the Golden Library that he gave to us will not be attempted, but to the best ability of the writer all that possibly can be told without breaking a sacred trust will be passed on to the reader. Itzla Chelan started off by extracting from us a vow that we would never divulge to any one all of the information that we had received from him. He described to us that this vast library contained all the history of the world from the beginning of time up to the present day and also into the future. Knowing that Paul and I were of Indian blood, he talked more freely about many of the recordings that had actually happened during his lifetime as leader of the people. He even reached farther back into the past, to the first book that was written at the beginning of time. All great and notable events that had happened were mentioned. Paul and I were very much interested when he told us that this vast library had been brought to the western world from the old world. These records contained all of the history of the old world from the beginning up to the time the records were brought to the new world. From that time hence a record of all important events have been added as they occurred up to the present time. These books contain all the data and history of Peru, Equador, Columbia, and some parts of Brazil. By what he described to us, we were under the impression that there was also a story pertaining to Central America, their advancement and progress up to the time of the Spanish invasion. What information we received from Itzla Chelan, these records were in possession of the Inca people at one time. During the time of the Spanish invasion they were smuggled out of Peru prior to the fall of the Inca civilization. For sometime the records were in Peru also in Columbia, but they were guarded with the utmost secrecy and kept on a continual move always ahead of the Spanish Conquistadores. They were brought up into the Latin Americas and at once time were in the Maya and later on were in the care of the Toltec, finally coming into the possession of the Aztecs. During the time of Cortez's invasion they were smuggled out of what is not Mexico City, taken by day and by night by a group who vowed to always see that these records were safely kept and to guard it with their life. About the time of the fall of the Aztec Nation, they were taken to a place of secrecy, known only to but a very choice few where they have been hidden and guarded, and where they are now located. The exact hiding place of this priceless library is known to only a handful of the highest and most elect leaders of the Indian people of the western hemisphere. Many things that Itzla Chelan mentioned during his conversation with us, will have to be omitted for as Itzla Chelan had at the beginning of his story sworn us to absolute secrecy, he again at the close of his talk took our vow and this sealed our lips forever about certain portions of his talk.

After receiving our pledge he agreed to take us to a spot where we could have the great honor and pleasure of seeing one of the books of the Golden Library. We were very happy over his promise. Dismissing the two council members Itzla Chelan told Paul and me that we would start on a journey the following afternoon. He bade us good night with his blessings, and asked us to make preparations to leave toward sundown. Leaving Itzla Chelan, Paul and I went directly to the other members of our party, who were very much disappointed when they learned that only we two would have the privilege of seeing this one book of the Golden Library. Paul and I slept, the others talked among themselves about the prospective trip. At noon we awoke and made the necessary preparations to accompany Itzla Chelan and his party, becoming quite restless as the afternoon wore on toward evening. As the sun was setting, we left our camp site, traveling on very unfamiliar pathways through the jungles but the other members of the party seemed to know this particular trail very well. We traveled through the biggest part of the night, making camp just at daybreak where we rested until mid-morning. The other members of Itzla Chelan's party were ready to eat again when he called us out of a very deep sleep. Everyone ate heartily of our second hastily prepared cold breakfast that morning, then we moved cheerily along the rough dim trail. After traveling this way for five days and nights, on the sixth morning Itzla Chelan notified us that we were getting very near the end of our journey. By this time we had come out of the swamp lands

and jungle growth onto higher terrain, which was nearer desert land in many places. Surrounded by this desert land was a small area of what appeared to be lava rock or some sort of volcanic substance. One of the council members broke the news to Paul and me that the rest of the way we were to go blindfolded regretting that this would make that part of the journey very difficult for us. Just before we stumbled blindly along on the last leg of our journey, we asked of the whereabouts of Itzla Chelan and were informed by one of the council members that he had gone ahead leaving the two councilmen and two of the safari to assist Paul and me along the path. After explaining the necessity of the blindfold, the council member bade us close our eyes. He placed large folded papaya leaves over our eyes and placed on top of the leaves a heavily woven band, securing it in fashion that it was impossible for any light to penetrate. Soon we were on the march, one of the councilmen and one of the safari assisting me, and one of the councilmen and one of the safari assisting Paul. Our assistants were very thoughtful, when there was an unusually high step, or low step, one of them would tell us to be ready for the next step and so eased the jolting considerably. On going down the sharp inclines one of them would step in front of us, place our hands on his shoulders, and the other would step behind us, with his hands on our shoulders guiding us as we kept in step. After stopping to rest many times, we came to the end of what seemed to be an endless chain of high mountains, low valleys, mucky swamp lands, and desert land. For five hours we had walked through this disturbing terrain before being informed that our journey had come to a close. This bit of information was indeed welcome.

We were assisted into a sitting position where our blindfolds were removed, making us much more comfortable. As soon as our eyes became accustomed to the light Itzla Chelan warmly welcomed us and motioned us to follow him. He led us a short distance through thick jungle growth to a small clearing. On the far side of the clearing two white blankets were suspended from the low branches of the trees. Immediately in front of these blankets was an altar-like pedestal covered with another white blanket upon which rested, unopened, one of the books from the Golden Library. Opposite Paul and me, and on the other side of the pedestal, stood Itzla Chelan with the two council men. The two members of the safari who has assisted Paul and me along the trail were nowhere to be seen. Itzla Chelan invited Paul and me to examine the book which we did with great reverence.

The top and bottom cover of the book were of a white marble-like stone about a quarter of an inch thick. These pieces of stone measured about ten inches wide and about fourteen inches long. Between these two thin slabs of stone were the leaves which were about nine and one-half inches wide and thirteen inches in length. The leaves of this book were composed of metal which Paul and I took to be brass or copper of a very light hue. As we lifted the book we knew immediately by its weight that its leaves were not made of gold. These leaves were about the thickness of three or four sheets of ordinary bond typing paper. The book was held together by three small metal rings spaced equally apart at the back of the book. At the center top and center bottom, as well as the center front, was placed one ring like those in the back of the book, holding it closed together. We were permitted to open the book and examine its contents. By unlocking and lifting out the rings in the center front, top and bottom, the exquisitely polished stone cover was turned back exposing the very finely hammered metal pages. Delicately chiseled into the metal sheets were characters which Paul nor I, during any part of our career, had never seen any exactly like it. Turning page after page we saw these curious characters and questioned Itzla Chelan about them. He causally shrugged his shoulders, smiled and said, "That is the written Voice that spoke sometime close to the beginning." When asked if there were any other books that resembled this one, he very readily answered that there are many others from whence this one came, many of them larger but none smaller than this one. There are many different tongues that are spoken in the remaining ones. Wishing to press him no farther, we refrained from questioning him about the others for we were highly elated over being privileged to see this one book. Near sundown Paul and I were still deeply engrossed in the book, but Itzla Chelan told us that we should make ready for the night as we would remain at this spot until morning. We obediently went about the task of making ourselves comfortable for the night, then went over to look upon this book again. Soon darkness overtook us and we settled down to sleep. Prior to our retiring, we both distinctly remember seeing the book on the blanket and the other two blankets hanging from the trees which we spoke of before going to sleep. Upon awakening

the next morning we were greeted by Itzla Chelan and the other members in our party. Looking at once to the spot where the Golden Book had rested the night before, we saw no trace of its having been there. Seeing our wistful glance, Itzla Chelan told us that during the night he had returned it to its place among the other books of the Golden Library that remained hidden somewhere in that country.

After a rather leisurely breakfast we made preparations to return to Itzla Chelan's people and the other members of the expedition. The blindfolds were again paced over our eyes before departure for our return trip and we were informed by one of the councilmen that we would return over the same route that we had taken to bring us to our present whereabouts. Our having traversed this trail once made it no easier to travel under the same conditions. After numerous rests and traveling all day, our blindfolds were removed by Itzla Chelan in the late afternoon. Making camp here the first night, we traveled unblindfolded for the next few days and nights, resting for a short time at long intervals, and after an uneventful trip found ourselves back in Itzla Chelan's country with our friends.

The success of our trip greatly excited our expedition party. We had been gone fifteen days and they were becoming concerned about our safety. Putting their fears at rest, we described our adventure through the biggest part of the night. We told them all that has been told here, and after they seemed well satisfied at hearing our experiences we all retired for a much needed sleep. The following morning we went about our daily routine as we had done before with Itzla Chelan's people. Three days later we were informed that we were to prepare to move again the following day. Upon arising the following day we were called before Itzla Chelan. After our usual opening greetings that lasted about thirty minutes, he informed Paul and me that he would send an escort to take us back to the point from which we started prior to our coming to Itzla Chelan country. We prepared at once to depart. He gave us all a very fine send off and invited Paul and me to visit him again at a later date. After twelve days of uneventful travel, our escort told us that their part of the journey was ended and they were to return to Itzla Chelan. After a brief farewell, they were going back to their people and we were returning to the civilized world again. Our mission had been successfully completed.

MY LAST VISIT AMONG THE CHIGARAGUANS

After completing five expeditions with the various organizations mentioned heretofore, Paul and I decided to freelance. We obtained a two-year permit to do research and archaeological work in Old Mexico. After freelancing at Mitla, Monte Alban, Ticul, Pugil, Tecaz, Uxmal and Palenque, we decided to abandon our trip and return to the land of the Chigaraguans. Fifteen days later found us with this charming group quietly celebrating our return. Within a few days we had accustomed ourselves and settled down to the quiet, peaceful living of the people.

Daily we would assist the various craftsmen such as the weavers, pottery makers, leather workers and herdsmen, and visit the farmers and other people in nearby communities. Our work with the weavers consisted of, either Paul and I carding or spinning wool, setting up looms, or bleaching and washing the wool. Many times we would weave the sides, arms or backs of the robes that are worn by all the tribe. Pottery work consisted of our mixing clay. Often we patterned and made in our very crude way bowls, vases, and other useful articles. The pottery workers themselves are highly skilled craftsmen in their art; therefore, Paul and I offered no serious competition. Their blending of clay and fire baking is without any parallel. All of their products are made to near perfection of modern fire baking, even though they use primitive methods they have followed from the beginning. Plates are a trifle larger than our ordinary dinner plates. Instead of using saucers with the cups, they have little bowls the cups sit in. The contents of the cup is poured into the bowl and sipped. Beautiful and intricate designs both geometrical and plant, bird and animal life are used in decorating these priceless artifacts. Three predominating colors are used -- blue, shell pink, and golden yellow, these being blended into soft pastel shades against a white background. Before baking the pottery ware, and while the clay is still wet, the designs are cut into the clay with a sharp instrument, the color desired pressed into the grooves with the fingertips, and

finished with a fine wooden instrument to prevent spreading while baking. The finished product is an exquisite example of intricate inlay work. During the periods when there is no immediate need of pottery by the people, the designers plan and make various pieces of pottery to be used for ornamental purposes. Wall plaques are of a more elaborate design than that used on the dinnerware. As an example of some of the beautiful designs carried out on these plaques, the bird pattern is average. After the colors have been baked into the clay, feathers from the bird depicted in the design, are glued onto the plaque, making the pattern appear lifelike. However, before the feathers are attached to the plaque they are bleached and dyed in one of the three colors; no other colors are used. Dark brown or black is strictly taboo; harsh colors are never seen. Other designs are carried out in the same way. By the exactness and precision of their geometrical patterns one would think they have all the modern facilities of exacting measurements, however, all is done in their crude, simple way. Leather working is of quite simple methods. The tanning of the leather is done under the same method as Indians of old have followed. All leather is bleached white that is used for making their pack boots. All other leather that is used for making harness and other articles is left in its natural color. No leather work has any kind of design on it. The farmers and herdsman are really one and the same, as the herding is done in rotation by each farmer for his neighbors as it comes his turn. All goats are tended by one person, horses by another, turkeys by still another, sheep and all others likewise. Each herdsman leaves his farm work on the day he is to tend the herd. During his absence from the farm his closest neighbor tends to the herdsman's place, doing his chores for that one day. Paul and I took our turns along with the others in all these things.

During the nine months and sixteen days that we lived with the Chigaraguan people, Paul and I were given a small home by Echa Tah Echa Nah, the leader. It was located next door to his own. We would arise with the other inhabitants at sunrise, prepare our own breakfast, then go among the people to take our part in their daily life. Our home was crude and simple, very comfortable but lacking the modern conveniences and facilities we had known in our world. Radios and electricity are unknown as well as many of the comfort giving luxuries that are to be had in the so-called civilized world. The cooking was done on a very crude clay stove in the yard, and all other houses are so constructed. Foods are cooked outside to eliminate the heat and odors of food remaining in the house.

At the close of the day, after all the chores and work are completed, from the beginning it has been the custom of the Chigaraguan people of each community to gather around a huge fire. After the fires have been lit, discussions of the events of the day are followed by the muffled tones of the tom toms, accompanied by the people singing and chanting their native songs. The grownups who feel quite gay and the children dance and sing to the music of the reed blowers and the tom toms. As the fires die out the deep-throated crooning of lullabies drifts on the soft, blossom-scented night breezes. As the children drop off to sleep and are carried to their homes quietude settles over the moon bathed village. The firelighter is the last to leave; he chats softly with those who linger near as he leisurely extinguishes the last glowing embers of the bonfire. When he has completed his task each bids the other pleasant dreams and turns homeward with a singing heart.

The reed blowers, as well as the tom tom drummer, have no written music, yet the pattern of harmony and timing is appallingly enthralling. Their music is sweet and plaintive and truly beautiful. To the writer the high notes of the reeds that seemed only a whisper faintly audible, yet quite clear, are the most touching and lovely. The memories of each night that Paul and I shared with these people around the huge fire are held very dear and reverently in our hearts.

These serene and trusting people welcomed Paul and me, not only into their social life, but expected us to enter into their religious activities with as much dignity and grace. On various parts of the reservation we found the temples of worship and were permitted to enter them at any time we so desired. Upon entering the temple the seating arrangement of the congregation at once catches the eye, in that the seating of the congregation in their places of worship differs so greatly from ours. All the men are seated on one side of the building, ladies on the opposite side, and the children are seated in the center section. These meetings are held in deep reverence and the services last from one and a half hours to two hours. No one, not even the children, shows the least bit of restlessness. The meetings are

usually presided over by one of the council members, who opens with prayer, followed by a short simple prayer by each child who gives a gentle tap on his chair as the signal to the next child that it is his turn to pray. Upon the completion of prayer by the children, the ladies pray, tapping their signals as the children did. When the ladies' prayers are completed the men pray in the same manner. When the prayer services are finished many things are discussed, both religious and social. among the people with their leader. All the problems are solved at this one great place of meeting. For deeper and more sacred religious rituals all the people gather at the Most Sacred Temple which is used for religious purposes only. In this temple the most sacred rights are administered, marriage, baptism, blessings, and the last rituals in respect for the dead. Every thirteenth and twentysixth day is set aside for the gathering of the people into this Most Sacred Temple. Always present at these meeting is Echa Tah Echa Nah the leader, Yin Nah Sha, his first counselor, Aban Kar, his second advisor, his twelve council members, and the tribal historian. A complete record is made of all the activities that take place during this meeting. These records are written on doe skin and painstakingly preserved by the tribal historian for future reference in all time to come. Later on, I will go into intricate detail of other religious activities that Paul and I had the honor and pleasure of participating in.

A small room adjoining the Most Sacred Temple has been set aside for the library where all the records of both sacred and historical nature pertaining to the Chigaraguans people from the beginning of their history up to the present time are kept. Records dating back prior to 480 B. C. that have been written on parchment and skins, some upon metal, are among those to be found there. Recordings of many of the ancient or old world languages such as Sumerian, Cuthic, Aryan, Chaldean, Sanskrit, Hittite, First and Second Hebrew, Assyrian; First, Second and Third Egyptian, as well as Moabite. Many are written in hieroglyphics, pictographs, and petroglyphs, as well as those written at later dates, or in the modified version of these languages. Many times Paul and I went there with Echa Tah Echa Nah who read to us and described to us many events of the long dead past.

Since Echa Tah Echa Nah has not been described previously, the opportunity will be taken to introduce him to our readers, so you will understand and know why all Indian people hold him in such great reverence that they do. He is not a giant of a man, however. he stands at a height of about six feet three inches. His weight is approximately two-hundred-thirty pounds. He has a very beautiful carriage, very straight and erect, moving along with such grace that he seems to glide rather than walk. It would be hard to believe that he has reached the austere age of ninety which he has at the time that we were visiting him. A lionel head rests upon massive shoulders, his hair is abundant and snow white, worn similar to the modern Navajo with a large bob bound with wool yarn at the back of the head. The characteristics of his face show calmness and serenity, and very great kindness yet one can readily know that he has the ability of being very stern, firm, and hard. The eyes are the most commanding feature, changing in color from dark blue to black, brown or hazel depending on the depth of emotion brought about by the subject under discussion. It is at once apparent that he is a man of divine inspiration and wisdom. Paul and I were amazed when we knew his vast knowledge of the various ancient languages, his ability to translate fluently and at random any one of the long dead tongues found in the mammoth library. Regardless of the ancient manuscript form which he was reading, he could translate it into the Astecaza language. He also speaks numerous modern languages, conversing with me in all those known to me and others that I did not know. He discussed with us many things pertaining to the Chigaraguan people, their mode of living, their laws, religion and beliefs in the past as well as the present. Great events that had occurred from the beginning up to the present time and far into the distant future were dwelt upon at length. The longer we stayed, becoming more acquainted with their beliefs and customs, the deeper he delved into the past, even back to the Ancient of Ancients. Our visits to the quiet, mellow library became more frequent. At these times he would describe the most sacred events that had occurred to the people.

His description of Christ's visitation was the most thrilling of all those he related to us. The night before he started to describe this visit to us, we met in the library and he said at the rising of the sun we would meet and go into the Most Sacred Temple for prayer. Just at sunrise the following morning we met at the designated place, having arisen earlier

and eaten a hearty breakfast. We entered into the temple and prayed. After praying we remained in the temple for meditation, then returned to the library. While Paul and I seated ourselves he brought from a small receptacle a large white doeskin, which he unrolled and spread on the table before him. The tribal historian joined us almost at once, and while he was seating himself, Echa Tah Echa Nah, touching lightly the top corners of the doeskin, looked steadily out of the window with the most wistful expression on his face as though he was waiting for the answer to a silent prayer. By a slight change of expression we could tell that the answer had come, then he began to read from the doeskin. I will not attempt to pass on to you, word for word, the contents of the manuscript that he read to us, but to the best of my ability will explain all I can remember.

“After three days and nights of total darkness, great storms of wind and reain, as well as earthquakes, raged until the fourth morning. During this horrible castastrophe the Chigaraguans of that time gathered into the temples, remaining there until the morning of the fourth day, when the sun rose as usual, the earthquakes and storms having subsided. The people left the temples and went about repairing damages done by this disaster. Just before noontime the people became greatly distressed due to a light in the sky. It was of much greater brilliance than the sun and directing its progress slowly earthward, coming straight to the Chigaraguan city. Again the people gathered into the temples, many of them prostrating themselves upon the ground, believing that after the three days and nights of darkness and destruction, followed by this unusual light, this was truly the end of their existence. A few people, braver than the others who were prostrate upon the earth, watched the approach of this light as it came toward them. As it drew nearer they could discern the outline of the body of a heavenly personage. Around this personage, the Chigaraguans believe to his day, was a robe made of the quetzal bird feathers. The author believes, however, that in the confusion they mistook the halo of light around the Christ for what they believed to be a robe around Him. As this personage touched the earth and walked among those prostrate upon the ground, the Echa Tah Echa Nah of that day came forth from the temple to greet him, inviting him into the temple. The wisemen were assembled and as many people as could get into the temple remained there to listen to this great spiritual being. He showed them his pierced hands, feet and wound in his side, telling them of the crucifixion, and the resurrection, and how he must visit other people of other places of the earth. During his five day visit with the Chigaraguan people he taught them of all the laws and commandments of his Father in Heaven whom they should worship, promising them that if they would live and abide by these laws and commandments, some day he would return and live with them again. He also instructed the wise men to have the laws and commandments, that he had given unto them, written upon that which would never wear away and be given to the people nearby the Chigaraguans that they might follow the same teaching and commandments. On the morning of the sixth day they assembled in the temple where he reminded them again of his laws and commandments that he had given them. He prayed to his Father in Heaven and in the name of the Father blessed all the Chigaraguan people and told them he could remain with them no longer but had to visit other people of the earth. In a blinding flash of light he ascended into the sky from whence he had come. Immediately after Christ’s departure the Echa Tah Echa Nah of that time commanded that the laws and commandments be written upon metal plates and given to the other nearby tribes that they could abide by and follow them as He had commanded. From that day to the present the Chigaraguan people have abided by these law, isolating themselves from the rest of the world, wanting no contact with the outside to deter them from their purpose and their beliefs, always keeping themselves as near perfect as possible, as they expect Him again to visit them at any time.”

“The other tribes to which the plates were given lived and abided by them very faithfully for a space of about three-hundred years. At the height of their civilization, becoming vastly wealthy and powerful, the evil forces soon began to grow among the people, causing them to become drunken with success and falling away from the commandments that had been given them. Soon there became to factions, the good and the evil. The evil forces created war upon the good. The Chigaraguan people call this the Great War, the beginning of which is not known, but probably between 300 AD and 350 AD. Prior to the height of battle in the Great War many of the people fled to the north east, and south. Those who managed to escape, especially those going south, married into other tribes whose language differed from the former

language of the refugees. There is no recording of how long this Great War lasted, which no doubt, continued over a period of a great many years probably a decade or more. At any rate, it lasted long enough for the people to forget their native tongue and when they returned to their abandoned cities after the close of the war none could speak his former tongue. Over a period of time the survivors created a new language which became universally used among the people. A new key of hieroglyphics, pictographs and petroglyphs was introduced at the same time, which now still survives among these people. The old key of languages and writings used prior to the Great War was completely lost, and to this day less than twenty per cent of these writings have been successfully interpreted. Although many Indian Tribes surrounding the Chigaraguans speak different languages and use various codes in their hieroglyphics and writings, the Chigaraguans have jealously guarded and preserved their original language and writings, using the same now as they did in the beginning of their inhabiting Mexico, which was approximately 480 BC. Information regarding the Great War was obtained from the tribal historian of the Chigaraguan people. The Great War is seldom spoken of by other Indian people as it is only legendary among them, however, the Chigaraguans are the only ones who have a written recording of the momentous event."

Many of the laws and customs as well as the rituals of the Chigaraguans differ from those of other Indian people. They are deeply sincere in their religious rituals and ceremonies, especially those pertaining to marriage, which all Indian people practice. However, the Chigaraguans follow these laws and customs more rigidly, with more sincerity and reverence than any other know group of Indian people. It is their practice to pray six to eight times a day. Upon arising they face the east and give a short prayer of thanks for the night's rest, the privilege of being alive, and in good health. At breakfast-time another prayer of thanksgiving is offered. During the midmorning as people go about their duties a prayer is voiced in thankfulness for the condition of their crops, livestock, and other things they possess. A thanksgiving prayer is said at noon-time for the abundance of food that is placed before them. When the evening meal is served some member of the family again offers thanks. The smallest child may be the one to voice the prayer for the family. While the groups are assembled around the huge evening fires someone offers prayer for the welfare and happiness of everyone in the group. Upon retiring each individual prays. The custom upon offering prayer is that the individual bows his head, folds his hands and humbly voices the opening of his prayer as follows: "All mighty Creator of all Earth people and all living things, I speak to You." He then lifts his head looking into heaven as though speaking directly to God, extends his hands, palms upward, toward the sky and continues with his prayer. Men, women, and children all offer prayer in the same manner.

In the early hours of the morning the people go about their work, but during the hottest part of the day it is customary for them to retire indoors until the heat has subsided, then they complete their chores for that day around sundown. As the lengthening shadows fade into darkness and the families begin to group around the evening fires the young men go calling on the girls of their choice to escort them to the gatherings, along with their family. There is no hesitance or shyness connected with the association of the young men and women. Everyone considers their interest a natural thing and welcomes the opportunity to encourage and cultivate this mutual attraction into courtship and marriage. Marriage at a younger or tender age is strictly taboo, and is unheard of. A young man or young lady is around twenty-one or twenty-two before serous courtship begins. Courtships usually last from four to seven months at least. When the young couple sets the date of their wedding all the people on the reservation know about it. Good wishes and congratulations are sent by runner form one community to the other for the couple. One the day designated everyone gathers into the temple to witness this most sacred of all ceremonies. No gifts are brought on this occasion, but everything has been made ready for the couple to set up housekeeping as soon as the ceremony is completed.

As soon as the community in which the young people are to live, learn of the date of their marriage, everyone in the community get together to make ready the home of the newlyweds. The men and boys build the house, set up fences and get together the working tools, stock, feedstuff, and all the things the husband will need. The women gather to make the wool into blankets, coverlets, and all manner of things for the young wife-to-be to keep house with, storing

the cupboards with every kind of food in the community. The various craftsmen contribute whatever is desired to complete the comfort and necessities of the future. Neither the bride nor the groom has a hand in these preparations whatsoever. The actual wedding ceremony is solemnized by one of the high council members. These ceremonies are a very sacred event and all things that are done and said are not to be spoken of outside of the people who know of the sacredness of it, therefore the writer refrains from going into minute detail; however, the most beautiful and significant part of the ceremony is the final vow that the couple takes. In the presence of all those assembled as witnesses, and the council members, the couple is escorted by their parents to the baptismal fountain where they are submerged with arms and hands locked, by the three highest council members. This completes the temple ceremony. Divorce among these people is unknown, they have never heard of such a thing. They know that marriage is not just for this life but continues through all eternity.

When the young couple is settled in the routine of homemaking, they go to great lengths to keep their minds and bodies fit to bring a child into the world. The child is planned for and the plans are discussed with the sages of the tribe, for the best good of all concerned. After the first child is born it is the law of the people that only once every seven years can a mother bear a child, and this law is adhered to rigidly. In connection with the first visit of the writer to the Chigaraguan people it was mentioned that there are no known vices such as liquor in any form, tobacco, or any habit forming concoctions that would be detrimental to the mind or body. Over-indulgence in anything is not known there; their wants and needs are few and simple.

As the bonds between this people and Paul and I strengthened, the writer was adopted by the leader, Echa Tah Echa Nah, as his son through the blood ritual. It was after this adoption that we were privileged to visit the library where Echa Tah Echa Nah read to us of many of the catastrophes that had occurred not only on the western hemisphere but all parts of the world, during all ages. He also read to us numerous things that were to come in the future. One of the most astounding predictions that he read to us at this time was in regard to World War Two, with the tragedies left in its wake, even up to the present time. Other things he spoke of regarding the future will be mentioned further on in this book. The invasion of the Spaniards was discussed at great length. He told us of the destruction that was wrought upon the mighty Aztec nation at the height its civilization, which bears out the truth of the story known to the world of how Cortez conquered Mexico. To hear the story coming from the lips of one who had the original records before him was awe inspiring and tremendously interesting. The dullness of school day history books flitted momentarily through my mind.

Not long after the blood ritual Paul and I progressed in knowledge of the people and their sacred rituals to the degree of being permitted to take part in the most sacred rituals in the Most Sacred Temple. Of these things I am not free to speak, but they were inspiring and have given me closer contact with the Source of all living things, which has carried me through many trying and hazardous times even to the present day. Nowhere will the mention or description of any rituals Paul and I took part in other than the form of baptism be related. At this baptism we were submerged, each of us, three times and had bestowed upon us the most sacred of the Chigaraguan blessing.

As the expiration of our visa was drawing close, we knew that we would soon have to leave the land of the Chigaraguans. We had become one of them and they had become near and dear to us. It was with pangs of regret that these facts intruded upon our thought, but leave we must. A few days prior to our departure Echa Tah Echa Nah, The Mighty Wise One, invited us to come to the sanctuary and we discussed many things that had taken place during our sojourn there. After extensively reviewing and discussing the laws and rituals of the people, to his satisfaction of the knowledge given to us by him being deeply embedded in our minds and hearts he bade us when we returned to our country in these words, "My sons, you shall seek and find the people whose laws, tradition, and rituals and beliefs are the same as ours. You shall tell them about us, then they will know of us, and you will send us knowledge of your finding them." Following the two nights and two days farewell ceremonial, we again visited the temple where all of the high council members bestowed upon us a very touching and inspiring blessing. At the close of the second day, the moon

had risen and all the people had gathered around the fires. Accompanied by the reeds and tom toms they were singing and chanting as we slowly rode through the gates in company with the mighty Echa Tah Echa Nah, who rode with us a short distance beyond them. Again he reminded us of our mission, speaking very gently and briefly. As the light of the moon fell upon his face, the serenity and nobility of the features were beautiful beyond words to express. We were still sitting on our horses when he raised his hand in a farewell gesture, and turning from us, rode slowly toward the gates and the warmth of the campfires we had but a few moments ago shared. Paul and I reluctantly wended our way up the gentle incline toward the northwest not daring to look back upon those who had grown so dear to us. As the distance between us and the village grew, the sounds of the tom toms, reeds and voices in song faded with the light of the fires into the moonlit night, leaving us silent upon the rough mountain trail. We did not stop until the other side of the summit was reached just before dawn when the horses were fed and watered, and we had breakfast and slept.

Five days after our departure from the Chigaraguan people we arrived in Oraziba, Mexico, from whence we went to Mexico City where we renewed our acquaintance with the luxuries of a modern city. Shortly afterward we returned to our home at Chinle, Arizona after visiting a couple of days with friends as we came through El Paso, Texas. Our association with the Chigaraguan people will always be a part of us although we are far removed from them and their beloved leader.

At the culmination of several days visit with our parents in Chinle, we returned to the East to resume our archaeological work. Many interesting artifacts were unearthed during our field work in the State of Missouri, and are now on display in various museums. During our time off from digging we gave brief lectures of our experiences to specially interested groups, lodges, clubs, and various religious organizations, always seeking out the people we were requested by The Mighty Wise One to find. Digging in Indian Mounds soon became boring to us so we decided to give up any further field work, and return west. Paul visited the old folks at Chinle while the writer made a hasty trip to Bruneau Desert, which borders southern Idaho with Nevada. After brief research work there, an invitation to come into northern Idaho and investigate some Indian ruin sites located there brought to light interesting and valuable artifacts which were disposed of. Lectures were carried on here the same as in Missouri. While in the western states the people whom my father bade me seek were found and he was notified of their whereabouts. Each knows of the existence of the other. My mission had been fulfilled.

Not long after finding the people whom my father had urged me to locate, I had word from him that at the beginning of their Indian new year he would call a meeting of the representatives of all the Indian tribes of all the western hemisphere. It would be held at Lake Pitzcauro, Michoacan, Mexico over which he would preside. I gathered from the information that he had sent runners, bearing a message in regard to the great meet, to other Indian tribes. Each runner being instructed to notify the chief of the tribe he visited, for this chief to send runners to other tribes nearby with the same message, to be relayed to all other tribes as far as a bird could fly to the north and as far as a bird could fly to the south. The following April was when the great mass of Indian people gathered at Lake Pitzcauro for this conference of good will. The opening speech on the first day of the gathering is given here in Echa Tah Echa Nah's own words:

"Oh, my brothers, today begins the new year for the past is gone and everywhere new life begins. The Great Spirit, the Creator of all living things – plants, flowers, birds, trees, reptiles and fish – speaks to me and what He speaks to me so shall I say to you. As he bade me call you here now and as He whispers in my ear I will say in His name all these words I speak to you. My people, today we are here together. Many have come from all places as far as the birds fly north and as far as the birds fly south. Many of you, my brothers, are tired and weary. Many of you are sick and ailing, but to you, my people, what I say will ease your tired minds, and help to heal your sick bodies. I have called you here to give you a great message of patience, understanding, tolerance, good thoughts and love to all. Today we are happy, or are we? Are our minds and hearts heavy with the misunderstandings of the long dead past? Think wisely as I say to you. 'Have you tried to get help and peace of mind from Him who created us?' No. for you have fallen away from your prayers,

rituals, ceremonials and dances, for the Gods see everywhere. Should He who created us silently send Nasi Bii Yaksy, the Death God, to speak and silently tell you to come, are you ready to return to where you first were, or do you fear? I say unto you, my brothers, fear now for what must be, for He has sent us here to this world so will He call us back. We must stay near to Him in our hearts and minds now more than ever before for He has spoken unto me saying, 'Great things in the future time are soon to be upon you. Already He has started to act upon the plans He promised in the beginning. We must make ourselves ready and good enough to accept all things. We must cease the killings of our brothers amongst us. We must keep hatred and evilness from our hearts and minds. We must be patient and respond to the things we ask of each other. We must be patient and try to understand, but above all, the needs of each other no matter how small or how large, we must have love in our hearts. We all have love in our hearts, but we must make it greater, stronger, and more beautiful. Where there has been hatred and evil now must there be patience and understanding, all bad things must pass from us. To Chi Chi Suma on my left, and my son on my right, I say to them as I say to you. They shall listen and do as you shall do. I ask all of you to hear well as I speak of how my people, the Chigaraguas, do in regard to all ways of living. You are asked to take my message back to your people and ask of them to try hard to do as my people do and have done always. I know of your trials and suffering, of what you have seen in the past, but by your greater efforts to live by the laws and commandments that He has given you to live by, you will all know greater happiness. By greater happiness you will have greater understanding and tolerance and by your faithfully keeping these laws and commandments in your hearts and minds there can be no limit to the future for you and your sons and their sons. Pray faithfully and you shall soon see the reward it pays. Think well, all my people, and forgot not soon. May His everlasting smile enter into your hearts, and may the light from His golden body (the sun) be the light to keep the flame in your hearts burning, for as He has spoken to me so have I spoken to you. Remember, my brothers and sisters, always what you were once, what you might have been, what you are now, and what you intend to be. May His light shine on us through all time and through all ages. May He hear and answer our prayers always. Remember this, my people, I beg you to remember. I have spoken; it is finished. The Voice speaks no more."

Those assembled remained here for seven days, during which time he described to them the mode of living of the Chigaraguan people, urging them to try to live and follow the same example to create better understanding and good will among their neighboring tribes regardless of what part of the country they lived in. He brought to mind many incidents which had caused the downfall of the Indian people – their drifting away from the laws and commandments, their warlike ways instead of peaceful means of dealing with each other. Owing to the tremendous response to his call he had to speak several times a day to as many as could assemble in the great amphitheatre, urging them to be tolerant of each other. more understanding and to quit their sloverly ways and be more progressive, resort to prayer and a better understanding with the Heavenly Father to assist them in their efforts. Newspaper reports estimated approximately one-hundred-twenty-five-thousand representatives assembled from all parts north of the Mexican border as far as Alaska and Canada. It is impossible to say exactly how many were there, but about two-hundred-fifty-thousand would be a fair estimate.

At the close of this international conference he invited all representatives who were present to return again the following year to discuss their problems and the progress made under the outline he had given them. On the last night the huge fires of farewell were lighted, and soon the representatives were on their way back to the reservation they had represented, to inform the people of what they had learned at this great meeting. Immediately after the representatives had returned home there was a noticeable difference in the relationship among the tribes. A better understanding and a feeling of good will existed that had never been there before. By the time of the second meeting in Mexico all the tribes had outstanding progress to report. This uniting of the Indian people has been gradually getting stronger since that time.

In due course of time the tribes made preparations to send their tribal spokesman again to the site where the first notable meeting was held, to discuss their problems and report the progress that had been made during the year. At

the same time Echa Tah Echa Nah and his council members were making preparations to leave their Utopia to bring the message of good will again to those who were to return to Lake Pitzcuaro. Incidentally, Lake Michoacan is within sight of Lake Pitzcuaro and together they are often referred to as "The Twin Lakes." On the day set aside by all Indian people as the birth on the new year, Echa Tah Echa Nah and his council arrived at the designated spot and were greeted heartily by all representatives from the outside. Each group was eager to discuss the progress that had been made. After four days of hearing reports from the various spokesmen, Echa Tah Echa Nah stressed the importance of continuing as they had in the past year. He also told them of great events that were to take place in the future. He prophesied in minute detail the coming of World War 11; the havoc, destruction and hardships that would be brought upon the people were mentioned. The people were urged to fill their storehouses in preparation against the time when this war would come, and told them of the shortage of food and other materials that they would be forced to suffer. Many of the people harkened to his prophetic warning and were prepared when this catastrophe came, which lessened their hardships during this trying period. He stressed the restlessness of the world after the war would come and the hatred, scorn and contempt of man for his fellow man that would be universal. The Indian people he urged to remember his teachings and not be led astray by the disunity what would engulf the world about them, admonishing them to cling together in understanding and purpose as a good force in a world of evil. On the fifth day the representatives of many of the leading tribes expressed their feeling and discussed among themselves the possibility of getting Echa Tah Echa Nah to accept the position of Grand Leader of all Indian people of the western hemisphere. Due to his knowledge and divine inspiration they felt he would be the ideal leader of the people. Word spread rapidly among all the outside representatives and by mutual consent they bestowed upon him this honor.

The throng that had gathered at this great meet was one of the oddest groups one would ever have the pleasure of seeing assembled at one time. Of this greatest assembly ever to be recorded the most striking feature was the display of tremendous variety in their dress, variety in material, designs, colors and manner of wearing. Representatives of every Indian Tribe in the western hemisphere were dressed in their finest regalia. Canadian and Alaskan Indians in their peculiar cold country costumes made of seal, bear and rabbit fur that would serve best in a cold county, were seated next to tribal representatives from the Dakotas who were wearing their finest white or tan buckskin raiment with huge eagle feather bonnets. Next to these two were seated three or four tribesmen from the Brazilian jungle dressed only in breech cloths and moccasins, each carrying the staff of authority and tribal emblem bearing his rank in the tribe and conducting themselves with dignity and humbleness in regard to their tribal standing. Sprinkled here and there appeared Southwest Indians clad in their lush velveteens of gay hues, silver belts, strings of turquoise beads and hand-wrought bracelets and rings of silver and turquoise. Of this group the Navajo and Hopi were sent as representatives. Seminoles from the Florida everglades in their brilliantly colored skirts and headdresses were scattered among Indian representatives from California, who were dressed in the finest of modern American clothes. The Mexican Indian with his large straw hat, serape draped around his shoulders, brilliantly hued raffia sandals was seated next to the Oyichua with his peculiar hat made of willow twigs tightly woven, similar to the early American's beaver hat or the stovepipe hat, white cotton trousers and sandals. Standing nearby some of the North American representatives who were dressed in their modern up-to-the minute fashionable clothes, were the small Suyas and the Javaros dressed only in breech cloths, and a small animal skin draped around their shoulders. armed with their tiny blow guns. Close by were the large Ladones from Columbia and Veuezuela whose dress was similar to that or the Roman toga made from brilliantly hued cotton and wool materials. The wool comes from the vicona. While many others from Columbia dressed very similar to those of Venezuela, seated near the Incas from Peru wftth their short, robe-like garments with trousers made from the wool of the llama and hats very high and pointed almost like those of the Coushea. All in all, this was one of the most colorful assemblies of the true natives of the western hemisphere and certainly one never to be forgotten.

On the sixth day of the meeting the beloved leader delivered his most divinely inspired speech to the people. During this speech many of them looked upon him with awe, as he described the greatest of all events that would come upon the Indian people in the future. He prophesied of the time to come when a great temple or kiva would be built at some distant place by the Indian people and others who believe in all the laws and commandments that He left with them in the beginning, but not until after the cleansing of the earth. The cleansing process was described as a mammoth catastrophe that would engulf the earth, ridding it of all evil forces and only those who believed in and

abided by these laws would survive. Then after the earth would cease to shake and the storms subside, the survivors would go forth and bury the dead, also care for the sick and wounded. After the dead will have been buried and the injured healed, and all is quiet and peaceful again he, Echa Tah Echa Nah, will call all the survivors of the great holocaust who lived in his country, and prepare them for the great trek from their world. At this time he would send runners to Chi Chi Suma, who is second in command, bidding him to call the survivors in his part of the country to prepare themselves for a great journey that they would embark upon, for they were to leave their country forever. Many months before starting, preparations will proceed by all the people getting together to raise all the foodstuffs that will be necessary, also all other things that the people will need for their survival. The pottery workers will immediately prepare containers of adequate size and shape to transport the grains and foodstuffs. The basket makers will do likewise; leather workers will prepare all articles necessary to be used during this great trek; weavers will make blankets, robes and all other articles needed until the people could gain be settled in their homes. All this is in the future and the people are waiting for the time to come when they will abide by what he has instructed them to do. During this period of waiting the people are not idle for they have hand hewn and polished all the stone blocks to be used in the Great Temple, and hand polished the white mountain mahogany wood that will be used to beautify the interior of this most sacred edifice. Each stone is cut so that it will be interlocked with the stone adjoining it. No nails will be used in the building of this unique structure. All woodwork will be fitted to gather with wooden pegs or pins. Only the most precious metals will be used for decorative purposes; however, these will have no face value during this period for there will be no medium of exchange. Semi-precious stones such as jasper, turquoise, sardonix, lapis lazuli, and amethyst will be used to add splendor to the interior of this Holy Temple.

As previously mentioned, after the disasters two great forces will leave the Chigaraguan Country forever to begin their search for the site where this temple is to be erected. Following divine guidance and inspiration, this place will not be difficult to locate. There they will make preparations and begin work on the Holy Temple and the city within a wall. Echa Tah Echa Nah, having previously notified the people to prepare themselves for this long trek, will call his council members together to tell them to begin the task of final preparation for embarking upon this journey. At the close of this council meeting the council members will go, each to his own community, and personally supervise the final preparations seeing that all is in readiness for this move. A great bustling about will begin as the people round up the live stock, pack grain and foodstuffs, and other useful things for their departure from the land of the Chigaraguans. One of the last acts of preparation will be the tremendous task, the responsibility of which has been placed upon one of the council members, of moving the stones for this great temple. These stones are already prepared and carefully stored in the quarries from which they have been cut, and will have to be moved with caution due to their overwhelming weight and to protect the finish given them. By crude means of transportation these massive blocks will be moved to the shore line, where huge barges will have been constructed to carry them to their destination. After all the stones and hand-polished wood will have been loaded on the barges and all is in readiness, the council member in charge will not depart until word comes from Echa Tah Echa Nah. When the runner brings word that Echa Tah Echa Nah's group has started the trek from the agreed point of Lake Pitzcuaro to the journey north, the council member will give the command for the barges to shove off and slowly drift with the current near the coast line following it to the north. Thus will start the first group led by Echa Tah Echa Nah.

It will have been previously arranged between Echa Tah Echa Nah and Chi Chi Suma that at the same time Echa Tah Echa Nah was preparing to move to the north, Chi Chi Suma was doing likewise. Five days after Echa Tah Echa Nah's group will have left Lake Pitzcuaro, Chi Chi Suma's group will leave from the same point on their journey northward. The exact preparations for departure that will have been made by Echa Tah Echa Nah, will be made also by Chi Chi Suma. The same technique will be followed in moving all their earthly possessions as well as constructing barges, loading and transporting the stones from the quarries located in Chi Chi Suma's country (which is a great deal farther south than Echa Tah Echa Nah's country). Prior to the departure of this second group, word will have been sent to all the Indian tribes extending into South America that the people should make preparations and gradually move to the north to inhabit the abandoned places left by the people of Chi Chi Suma and Echa Tah Echa Nah. As the South American Indians inhabit the vacated cities they will be instructed to remain at these places until after the Holy Temple and the city within the wall has been built. As Echa Tah Echa Nah's group leisurely winds its way north, Chi Chi Suma's group will be following the same route at the same pace. Each group will have a forward vanguard followed by the livestock, pack horses, and carts, the women and children traveling

next to the rear guard. Their mode of transportation will not be as it is in these modern times, for the destruction will have done away with all forms of modernization, leaving only the most primitive. Constant contact between Echa Tah Echa Nah's group on land and those taking the water route north will be kept by runners. Should the barges, in any respect, come into difficulty the land forces will immediately dispatch assistance to them.

After traveling for many days to the north, the advance scouts of Echa Tah Echa Nah will report to him that they have found the body of water that flows from the west to the east, or east to the west, which will be the first goal of Echa Tah Echa Nah's group. Immediately after crossing this body of water, preparations will be made for the people to remain there until the arrival of Chi Chi Suma and his group. The barges will be instructed to anchor in the bay until the arrival of the other barges under Chi Chi Suma. Following slowly and laboriously the same route taken by Echa Tah Echa Nah, he should arrive at the river five days after Echa Tah Echa Nah.

Chi Chi Suma's advance scouts will report, after many days of travel to the north, that they have sighted the first group encamped north of the body of water which flows from the west to the east. Soon the two great forces will be united at this river, and Echa Tah Echa Nah with his council members will hold conference with Chi Chi Suma and his council members, and there will be great rejoicing among the people. Both groups, after a short period of resting, will prepare to move on from this point. Runners will have been sent to take word to the barges to make ready to start. When all is in readiness to depart, Echa Tah Echa Nah will call his councilmen; Chi Chi Suma will call his council, and together they will map a route which each will take. Echa Tah Echa Nah will instruct Chi Chi Suma's group to take charge of all the barges carrying the stone, and proceed for many days to the east until they arrive at the great body of water that flows from the north to the south. Chi Chi Suma will follow Echa Tah Echa Nah's instructions and by the slow, laborious way of traveling they shall arrive in due course of time at the designated body of water. Upon finding this body of water, many changes will have to be made. Smaller barges will be made, and the stones transferred to them, enabling them to travel by the river to the north without too much difficulty. Upon completion of these changes Chi Chi Suma will resume his trek to the north, and they shall journey up the river, following its west bank. The advance scouts of this second party will continuously search for a great white, flat stone on the west side of the river, which will be their final destination. After traveling for an unspecified period of time, the scouts will report finding this great white stone. Knowing that they have at last arrived at the end of their journey, Chi Chi Suma and his councilmen will draw up plans of procedure to start at once the preparations for the construction of The Holy Temple and the city within a wall. The group will build temporary structures in which to live while building the Temple. The barges of stone will be unloaded and soon the task of building the Temple will be fully underway.

Immediately after the departure of Chi Chi Suma and his group and the barges to the east, Echa Tah Echa Nah with his group will start trekking to the west. His advance scouts will be continuously searching for a low range of mountains running from the north to the south. After slowly trekking toward the west for many days the scouts will report the finding of the mountains they are in search of, and when group arrives at this low range of mountains, they will rest for a few days, making preparations to continue their journey to the north. After the people and the animals will be rested they will follow this range of mountains to the north, keeping on the east side of the range at all times. As this group slowly travels to the north, other survivors of this great holocaust of destruction will timidly seek to join with the Chigaraguan people on the great trek. These survivors will not be able to understand the words of the Chigaraguans, nor the Chigaraguans understand words of the survivors, yet each will recognize the other by their marks, signs, and symbols. The Chigaraguans will welcome the survivors to join them in this trek. As they advance slowly to the north, almost daily other survivors will join with them. Echa Tah Echa Nah's advance scouts will be on the lookout for a great stone marker not far from a vast area surrounded by a very white substance. This white substance will surround a tremendous inland body of water; yet at all times shall Echa Tah Echa Nah's group stay on the east side of this body of water which is also on the east side of the range of mountains. Soon his scouts will report the finding of the stone marker, and upon arriving at this marker the group will remain there for many days. During their stay at this marker Echa Tah Echa Nah's group will be joined daily by other people from the north. When the time comes the people will be advised by their leader to make preparations to trek eastward. When all is in readiness Echa Tah Echa Nah will give the command to start their journey to the east. As this great procession slowly travels eastward other survivors will join in with them. The advance scouts will

be directed, after several days travel eastward, to seek out the designated spot where Chi Chi Suma with his group will have made preparations to build the Holy Temple within a wall. They will continue their trek eastward, the scouts will inform Echa Tah Echa Nah that they will have sighted Chi Chi Suma and soon both groups will be reunited. Chi Chi Suma will openly welcome the arrival of Echa Tah Echa Nah and great rejoicing shall be among all the people. As survivors will have joined Echa Tah Echa Nah, so will have other survivors joined the group of Chi Chi Suma. Although the people of Chi Chi Sumas group speak not the tongue of the survivors who will have joined them, nor the tongue of those who will have joined Echa Tah Echa Nah, there will be perfect unison and harmony and they will be welcomed with open arms. Many of the survivors who will have joined the two groups will have very fair skin and very blonde hair, others will be Indian people, but all will have the same purpose in view as the group of Echa Tah Echa Na and Chi Chi Suma – that of taking part in the building of this magnificent edifice of worship to their God. As the construction of this most Holy Temple continues, and the people who are taking part in its construction are happy in their daily tasks, nighttime slowly descends upon the day after tomorrow.

ADDENDUM

Many years ago a call came to me to meet Mack Olberman, caretaker of Mt. Shasta. Answering this great spiritual demand I met this man, loved by many during his day on earth. Stories have been written about him in the manner, as did Edward Stuhl in the Pacific Sportsman's Magazine, Aug. 1933, as follows:

"I should like to introduce to the readers a mountain acquaintance whose fine spirit is well fitted to the sublime heights upon which he dwells, Mount Shasta. Incredible as it may sound, I climbed, late last summer, to the very top of Mount Shasta in the company of a man seventy years old, or perhaps I should say, seventy years young. Up this height our old friend, Mack Olberman, custodian of the Shasta Alpine Lodge of the Sierra Club, climbed on the threshold of his seventieth birthday;

"With long, sure strides, as experienced mountaineers are wont to go, Mack advanced; and although we talked during the first two miles, without stopping on our climb, he ever insisted on continuing whenever I tried to impose a breathing spell on him. Up the Red Bank he led the way, nonchalantly remarking that I was the first one to keep up with his pace." When I first met Mack a deep friendship was at once made. He told me, for fourteen years he was custodian of Mt. Alpine Lodge of the Sierra Club, and now he was going to retire.

He went to a shelf which was in his cabin, and picked up a book, placed it to his heart with deep feeling and said: "This book has gone many countries with me. The name of the book is, 'Gospel in Many Tongues.' The contents is one verse; 'For God so Loved the World that He gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life.' (John 3:16) This verse is written in three hundred and sixty-five languages and dialects."

Then Mack said: "Mary, I want you to have these things as my part is done." Then he brought a sketched hand drawing of three Indians and one Soldier. He explained that these were his friends. Only one of them is alive today, which is one of the Indians.

"But Mack, why do you give these valuable things to me?" "I said. I do not want to take from you."

He replied: "I want you to have them. If you don't take this picture you should know where it will be. I will give it to the City of Yreka, California, telling them to place it on display when they build their museum, then Mary, you will know where it will be."

Then he put another book in my hand of the picture of the history of the Alpine Lodge. In the back of this book is written the dedication of the Lodge.

"The book is the original copy," Mack said. "A duplicate of this book is with Mr. M. Hall McAllister of the Sierra Club."

My mind did not know why he was giving me these valuables so I said "Mack, why give me the original copy? Give me the duplicate."

"No you are to have the original because this is for future use," Mack said.

I have in my possession the book of verses mentioned and the history of the Alpine Lodge.

The following is the copy of the Dedication of Shasta Alpine Lodge:

DEDICATION SHASTA ALPINE LODGE

The dedication of the new Lodge at Horse camp, Mount Shasta took place at high noon on Fourth of July, 1923. Members of the Sierra Club arrived there on the 1st of July, comprising about fifteen in the party. They spent the intervening two days in climbing the mountain and exploring the slopes.

On the evening of the 3rd of July a number of additional arrivals made up the total to about twenty-five to join in the evening celebration. After a bountiful supper one of the forest rangers selected a large dead giant of a pine tree standing alone on the prominent point which was used for the evening's bon-fire to tell the surrounding country of our celebration. The party then returned to the Lodge where the enterprising and talented ladies of the party entertained us with an impromptu performance which with the "return" by the men of the party lasted till well on to midnight.

By noon the next day a number of visitors from the surrounding towns had arrived on horseback and on food for the dedication and the assemblage was called to order by Mr. Augustus S. Kibbe, who acted as Chairman. Short addresses were made by Jesse R. Hall of the Forest Service, J. M. Schuler of Sisson and Hall McAllister. The crowning event was when Miss Harwood of Los Angeles stepped forward and with much vim and enthusiasm pronounced the word:

"I christen thee Shasta Alpine Lodge (crash went the bottle of Shasta Ginger Ale on the stone doorway) and dedicate thee to all lovers of the great out of doors."

A farewell "America" was sung by all present and we then turned to the tables which were groaning under the prospective mountain appetites which then pounced upon the good things provided.

The outstanding event was the breaking of the "Shasta Marathon" record (made in 1883 by Mr. Harry Babcock) by Mr. Norman Clyde of Weaverville, who climbed from the Lodge to summit on the 3rd of July in the record time of 3 hours, 17 minutes. The old record being 3 hours and 40 minutes. After resting a day Mr. Clyde again attempted the climb and broke his own record for these six thousand feet making the time of 2 hours and 43 minutes.

Upon return of some of the party to Shasta Springs, Mr. McAllister was called on by one of the Siskiyou Indian Chiefs, John Towndolly, who informed him that at a pow-wow held by his tribe, the Wintoon Indians on the Fourth of July, they had decided, that in gratitude for building the Lodge on Mount Shasta, to bestow upon him the Indian name of Yola Wintu, meaning snow man or man who builds a house in the snow.

The party, headed by Mr. Pierre J. Denand who arrived at the Lodge the week following the dedication also presented Mr. McAllister with a beautifully carved grizzly bear mounted on a redwood base having a silver plate attached and suitable inscribed.

The members of the Club attending the dedication, as a testimonial of their interest in the occasion, brought a United States flag and presented it to the Shasta Alpine Lodge.

Up to date the Lodge Custodian, the genial and efficient Mack Olberman, reports that 356 persons have registered there since June 15th and over 100 have reached the summit of Shasta. Two rescues of overcome or exhausted travelers or hikers have been effected, so the Lodge has so far come into its own like a Saint Bernard Hospice.

SHASTA ALPINE LODGE

ERECTED

1922

UNDER THE AUSPICES OF THE SIERRA CLUB

THIS LODGE IS FOR THE USE OF THE GENERAL PUBLIC

ESPECIALLY THOSE CLIMBING THE MOUNTAIN

It is under the care and direction of the United States Forest Supervisor at Sisson CHAMBER OF COMMERCE OF SISSON. SIERRA CLUB OF CALIFORNIA.

Please report to them any information as to condition, requirements, etc. Keep the premises clean. Leave some firewood for the next party. The property is yours, take care of it.

On one of my trips to Mt. Shasta not so long ago I saw a most wonderful nature display, three rainbows over Mount Shasta. They were not as usually seen in the sky but were vertical like rays coming down from Heaven over the mountains, different then any I have ever seen in my life. To me it had a great meaning because Mt. Shasta has a great love for me.

The Indian people have a great part in the history of Mt. Shasta, as can be learned from all the Indian legends concerning the locality and the many natural rock formations depicting their images.

The rainbows in the sky at Mt. Shasta have prompted me to connect the two phenomena. God has promised the rainbow.

May the Power of our Creator bless Echa Tah Echa Nah and all his helpers and may Beloved John realize the mission of fulfillment of Jesus Christ.

ATLANTIS SPEAKS AGAIN by Mother Mary is the title of a new book that is now published. Most of the material contained in the forthcoming volume has been drawn from archive manuscripts left by Frederick Spencer Oliver, who served as an amanuensis for Phyllos the Tibetan.

In collaboration with

PHYLOS, THE TIBETAN, ELDERON, HOLTAN, KEMISTRUS, ZONUS, MOL LANG

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